

"LIGHT," November 3rd, 1923.

CONVERTS TO SPIRITUALISM.

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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH



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SATURDAY, NOV. 3rd, 1923

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LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,234.—Vol. XLIII. [Registered as] SATURDAY, NOVEMBER 3, 1923. [a Newspaper.] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

BEYOND the night no spectre hides,
No thing of pain or terror bides.
There, fair things vanished re-appear;
There, blooms the rose of yester-year;
And doubts and shadows vanish quite,
Dispelled by Day and lost in Light.

—D. G.

THE MEANING OF "FEY": AN ILLUSTRATION.

We were discussing with a friend lately the meaning of the word "fey," which he had been told means "to possess second sight." That is a very erratic description. Strictly, the word means fated or doomed to die; but it is often used in Scotland to describe that peculiar exaltation that comes over some persons when, their earthly career being about to close, they begin to look and act strangely. They are "fey." A notable illustration is found in "Forbes-Mitchell's Reminiscences of the Indian Mutiny." We quote from a newspaper account, the source of which is attributed to that book:—

The captain was just on the point of ordering a corporal and a file of men to take Hope to the rear-guard as drunk and riotous in the presence of the enemy, when Pipe-Major John M'Leod, who was close to the captain, said, "Don't mind the puir lad, sir; he's not drunk, he is fey." The words were barely out of the pipe-major's mouth when Hope sprang up on the top of the mud wall, and a bullet struck him on the right side . . . below the waist-belt, making a deep wound. He sank down at once, gasping for breath, when a couple of bullets went through his chest and he died without a groan. John M'Leod turned and said to Captain Dawson, "I told you so, sir. The lad was fey. I'm never deceived in a fey man. It was not himself who spoke when swearing in you terrible manner."

AS DICKENS SAW IT.

While serving to illustrate the meaning of "fey," the little anecdote given above—it is but one of many such stories—indicates that a man may, so to speak, be subconsciously aware of impending doom when there is no ordinary indication of it. During the Great War there were doubtless many cases of this uncanny premonition of death. Probably at such times some latent psychical faculty is stimulated into action. Dickens, to whose mystical insight we referred recently, had his own views on the subject. We recall

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how (in "Martin Chuzzlewit") Tigg Montague, just before meeting Jonas Chuzzlewit, who lay in wait to murder him in the fields, seemed to feel that "a shadowy veil was dropping round him . . . the presentiment and vague foreknowledge of impending doom." And, alluding to those fluids which "conscious of a coming wind, or rain, or frost, will shrink and strive to hide themselves in their glass arteries," the great novelist asks:—

May not that subtle liquor of the blood perceive by properties within itself, that hands are raised to waste and spill it; and in the veins of men run cold and dull as his did in that hour!

That is a wonderful illustration—there is a touch of Shakespearean genius about it. And it may well be that Dickens was right, and that here we have the secret of that strange prescience of the soul near death which marks a man as "fey."

THEOCRACY AND DEMOCRACY.

Here is a thought for the times, which we take from an old-time Note. It quite fits the present state of world-affairs:—

Ideals are never reached at once, any more than high-tide is reached at once by the inbounding of a huge mastering wave. That might do more harm than good. The world has to learn its lesson, has to eat the bitter fruit of ignorance and folly, has to be made to long for knowledge and wisdom. One cannot but feel sorry for the loss of the Ideal represented by the Papacy and, in a less degree, by the "Church of England." That Ideal was a Theocracy—a nation, a world, governed and guided by God, working through a divine Institution. Alas! it was too splendid an Ideal for such a "naughty world." The true Theocracy will come; but the probability now is that it will not come through a Church. It is much more likely that a people's Theocracy will have to capture the Church, and that the man will annex the priest. It is the Kingdom of God on earth that we pray for, not the triumph of a Church. The Father of us all is going to utilise us all.

THE INMOST LIGHT.

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is truth.
A baffling and perverting carnal mesh
Blinds it, and makes all error: and, to know,
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without. Watch narrowly
The demonstration of a truth, its birth,
And you trace back the effluence to its spring
And source within us; where broods radiance vast,
To be elicited ray by ray, as chance
Shall favour; chance—for hitherto, your sage
Even as he knows not how those beams are born,
As little knows he what unlocks their fount.

—ROBERT BROWNING ("Paracelsus").

ERRATUM.—In our third note, "Faith and Freewill," last week, the word "Faith" should, of course, have been "Fate," as shown by the context. The error was one of those large and obvious ones which are more likely to escape attention than the smaller mistakes.

INNER COMPANIONSHIP IN THE INNER WORLD.

ADDRESS BY MR. F. W. THURSTAN, M.A.

(Continued from page 676.)

Perhaps you would like me to instruct you to-night how to begin and set about the task of this special training. That would require a treatise even for the Elementary School Curriculum to which we propose to limit ourselves at first. We have but time to state some general rules of guidance for beginners. First, just as in starting yourself for a musical training, appoint a special time for regular practice when you can be composed and undisturbed if but for half an hour a day. If this is impossible, half an hour before you drop asleep is not a bad time. It does not excite the brain like intellectual trains of thought—it composes the brain for slumber and invites repose and relaxation—the only difficulty at this hour is that of keeping awake enough to note and attend. An ideal hour in winter-time is that of the dusk of an afternoon before the lights are lit. Prolong that twilight hour with only the warmth and light of the fire—yourself alone or in silent company of a few sympathetic friends. Hood your head as a monk or nun does, if you want distraction from light or noise, relax, repose, ease all tension, dismiss all cares and strains, enter the silence, your inner chamber, your secret pavilion, your holy of holies sanctum. Die to the outer world life and then by the law of correlatives you will in equal degree wake and feel alive in your inner spirit life. Now begin to realise your presence in that inner life as separate from your outer body. Do not expect at once a fluidic body of ectoplasmic wraith to ooze out and re-form in the room. That might be possible if you were naturally endowed with an easily detachable plasmic emanation, but it generally requires deep entrancement with consequent loss of consciousness. But content yourself at first with forming by the power of spiritual thought-creativity an Imago of yourself as standing in the room outside your body. Give that Imago reality and livingness by concentrating the attention on it and holding your sense of presence in it and by affirming with sincere conviction it is really and vitally yourself for the time being. Fill it with your aura and special breath of life by holding your presence in it while you imagine your spirit as a pillar of luminous cloud infusing itself in that Imago. Remember how the Presence brooded over the Ark of the Israelites. Your Imago is your ark. You have seen in a winter fog the area of luminosity thrown around by some bright light—say that of an arc lamp or lighthouse. Such a luminous field is around everyone progressed in spirit consciousness when surveyed from the psychic or spirit state. The central lamp is the awareness of his Eternal Identity—his holy Presence. The next step is to develop sensitiveness in this inner Presence—the inner sight, the inner hearing. The more the outer sight and the outer hearing pass into oblivion, the more the inner ones will emerge into wakefulness and alertness. Coué's or Badouin's methods of auto-suggestion will help you here because the affirmation that you are really standing detached in a spirit body requires to be felt as a sincere conviction without any reservations or inhibitions. But this conviction will never vitally be felt until you have proved it to yourself by some realised experiences. Such experiences turn Faith into Knowledge with an access of power and energy. The best way to begin experimenting for these experiences of actualisation is to try to send yourself by projection outside the room—going over your house, room by room, and noting what other presences may be there in the flesh and out of the flesh. Then take longer trips on this earth-plane—go about your town or countryside, your favourite haunts and walks, and note impressions—then further afield go to pleasure holiday resorts where you have been happy in times gone by—deliberately hold your attention to your sense of Presence there—walk the promenades, the piers, the sands, the streets—go to any house familiar to you—enter its gate, its forecourt, its front door, go room by room, feel and sense your presence and see if other presences are there. This sensing of other presences should now be specially practised—it will come at first only as a vague sense as of someone breathing or pulsing near you. We are daily and constantly receiving

the visits of presences projected to us in Thought-Imagos. Some are from friends thinking or talking of us in this world, some from visitors projecting their sense of Presence from their spirit sphere homes or telephoning telepathically some message to us. It is a regular practice of social life in the refined spheres to visit one another by projected Imago and Presence instead of in Substantial Form. So you as a spirit belonging even now to that congenial community, can invite any friend there by telephoning to him or her to visit you at your hour of reception. Then keep in receptive mood and try to recognise the arrival of your guest or guests. You will soon, even if your clairvoyance be still unfolded, be able to sense their particular presence by a sort of general intuitional spirit sense. The early Christian communities seem to have practised this sensing of spirit presence. For St. Augustine says of his mother, Monica, "that she could discern by a certain indescribable savour, which she could not explain in words, the difference between an exalted Presence and a low-bred one and between God's revelation speaking to her heart and her own soul's dreams." Become like Monica—learn to discriminate instinctively the special indescribable savour or aroma or warmth or light or key of vibration that each person as a personality carries with him as his self-speciality. You need not think you have no friends on the other side who will take the trouble to visit you. Everyone has his or her special congenial attached souls. Congenial means belonging to the same genius or angel in the Spirit Life—the ones akin to you in your special idiosyncrasy—your true eternal spirit comrades. Such you will naturally easily attract and distinguish. But if you want them to come closer into your daily life in felt companionship, you must do something more than vaguely sense their presence as an imagined object. You must give them, without any reservation or equivocation, what they always entreat for and what at first we are apt to withhold—the consent and welcome of heart to them as a reality and a near Presence, an affirmation of their actuality as an experience of the moment. If you have still any lurking fear of their non-actuality, any back thought that they are but figments of a neurotic fancy, you set up an inhibitory repulsive current which prevents their near approach. This acceptance you will more readily grant if you have any powers of clairvoyance and audition. For some these powers come quickly—as soon as the sense of Spiritual Detachment is started; some, like kittens, have to wait for the faculty to unfold, the eyes to open. It is not difficult to acquire them by practice for anyone who has a power of mental visualisation and audition and a vivid creative imagination. You may at first see a person merely as a luminous wreathing cloud or pillar of aura or ectoplasm, but steadily watch that cloud and it may open out disclosing a form, a scene, a script. As to the faculty of inner hearing, it may not come in the form of audible vibration as when you hear a direct voice. You may feel the words they utter merely as thoughts speaking in words in your mind. That is the way a spirit hears. When a spirit converses with another he flashes the whole of what he wishes to convey focussed on to the other's sensorium or soul. The other receives it as a flash and conveys the information to his outer consciousness by resolving it into the words habitually used by the outer brain. Therefore, if you attend simply to the words you seem to be talking to yourself you are catching the purport of the conversation flashed by your spirit visitor. If the visitant be from a high celestial sphere the imparting flash will be felt as a sudden flood and spell of illumination such as St. Paul felt on his way to Damascus. Most automatic writers of scripts are aware of this process of inner dictation.

Your last task is to develop the powers of locomotion and projection into the scenes and spheres of the spirit world—atherovoyance, as it is sometimes styled. But while you are still in the infant class do not attempt it by yourself. It requires plenty of spirit aura so as to make the necessary silver cord of connection which alone will enable you to return, and it requires the training of the brain to record impressions sent to it by wireless from a distance. Wait until you have installed this coherer and receiving set and are fully equipped with aura to take such a long journey. When you are ready for it, most probably some accomplished spirit-traveller will come to guide and conduct you. Dante was so helped by his Beatrice, Petrarch by his Laura, Andrew Jackson Davis by his spirit friend and old mesmeriser, Wilson.

A word now as to the danger in this practice of finding oneself mixed up with some of the lower-developed denizens of the Inner Realms. That danger is always round us. There is less danger from them when you have developed eyes to see them and ears to hear them than when you are blind and unconscious of their presence and of their temptation and endeavours to obsess and use you. When you can recognise them consciously, you can say consciously, "Get thee behind me, Satan." If you take the advice of Jesus and seek first the Kingdom of the Father and His Righteousness, i.e., if you get for yourself a knowledge of being a Son of Heaven as well as of earth, of dwelling in the Presence Chamber of the Most High, then you will be conscious of your nobility, your rank and status, and be positive and repellent to all that is vulgarity or frivolity or ill-breeding. The beings you meet in the Inner World are divided into the same three classes as those you meet on the outer—those who are your superiors, those your equals and those your inferiors. The art of intercourse with these three grades of spirits goes by the same rule on each side. It is the same as that of polite conversation; it depends on the right employment of the attitudes of positiveness and receptivity. In the presence of your instructors you take in, they talk or impart—in the presence of your pupils they listen, you talk or give out; in the presence of your equals, your peers, your intimate friends, each listens and talks, takes in and gives out, absorbs or radiates in alternate reciprocation. If, therefore, you instinctively sense a spirit as unprogressed compared with you, be positive and radiant to it, but if as highly progressed above you, be receptive and grateful and affectionate. If you feel yourself among your congenials, delight to give and take.

Believe me, the practice of psychic and spiritual culture will fortify you against all attacks of the lower spheres. For the extended experiences you gain by the extension of your self-consciousness and awareness will soon lead to a spaciousness of mind, a sense of new dimensions and values of life, an expansion and uplift of the radiant joyousness of existence, that will give you a more powerful and vibrant personality that will joy in the battle of life, the storm and the stress, the temptation and the proving, the combat and the victory realised as Triumph.

We have seen with Eucken the necessity of first seeking the consciousness of our Independent Spiritual Life. You may wish me to give you a hint also as to how to start about this quest. Let us consider, then, in conclusion, this vital point for success or happiness in the training of our selves.

There are many books detailing the pathway to the Divine Presence that have brought conviction of Sonship with the Father-Mother. But each one has his or her appointed path to tread. The first step evidently is to try to know that Father-Mother in truth and to open your heart to receive their immanence gladly. Did not Jesus give us this hint when He said, "To those who receive Him gladly to them gives He power to become the Sons of God"? A Peer will give his intimacy only to one who feels and knows himself to be a peer and a noble man. So the Divine Intimacy is extended only to such as are instinctively conscious of their innermost divinity to one who has recognised and is momentarily conscious of his eternal identity of self-awareness and who can say "I am that I am." To help you to understand this relationship to the Father, to the One all-in-all that Jesus so conspicuously felt and bade us seek for, let me quote you the conception about our Divine Identity and Sonship that Dr. Rufus Jones has presented to us in his book on The Inner Life. "There need be involved no loss of personality, no abandonment of selfhood. The self is not merged into a nameless absolute. Personality remains, but it is now a Personality conscious of its divine environment, conscious that its life is God's Life—a Personality that chooses to will the divine will and that is conscious of its two sides or surfaces of expression. It all feels, then, as if there is around one a Conscious Ocean, an Ocean of Consciousness with conscious inlets opening out of it—one of which inlets constitutes yourself. The inlet on its shore side may have its defined shape and margin but on its seaward side it may open to the ocean and feel the influx of its tides and currents. The tides of that measureless expanse may sweep in to stir the shallows of the inlet. The inlet is in the ocean and the ocean is in the inlet."

This heightened spaciousness, freedom, spontaneity, impulsiveness of personality is then the great aim of life—the pearl above all price in preciousness that we are to seek for—the great adventure of our earth-plane life—the end and meaning of our terrestrial destiny. Personality is a growing thing, never completed—it feeds upon the intercourse of social life and comradeship. Inner companionship in inner realised life will enhance it, will double its scope and nourishment. There can be self-consciousness only through social consciousness. You know how Personal Consciousness first arises. At first the youth or maiden entering social life develops only a sense of an individuality, of a particular distinction that separates him, isolates him from all others. Instinctively he is absorbed at first in the assertion of his uniqueness—he is quick to fight for it and to push for it in face of all social opposition. In a few years, but generally while still in

adolescence, he grows tired of this lonely fight—he longs to find fellow associates of his own quality and nature or an ideal of his counterpart and supplement. In his first narrow home surroundings he usually seeks them in vain. Then ensues a period of intense loneliness and morbid self-consciousness—of storm and stress in his inner emotions—of a longing to get away to other fields of social life—to a gay city or another country. If he cannot do this, he seeks for relief in deep religious feelings, of a future, or in its opposite, a youthful cynicism and pessimism—or else he becomes romantic, dreamy, fanciful, even fancying himself with imagined companions. Chateaubriand describes this state of his early life in his autobiography. Truly, then, our youth or maiden feels as a poet has described it:—

"A small, still pool, locked in by ribs of sand,
Left by the tide, that, lonely, hears all night
The plunging seas withdrawing from the land
Their moon-led waters white."

As the human pushes out more and more into active life and business or professional social relations, this loneliness and narrow introspection is gradually relieved by the development of a new sense of his particular representativeness which he finds thrust on him by opinions from the outside and by the conventional expression of the world soul around his work and recreation. This forms a shell, a mask over his individuality, and this mask is called his personality. His business-self, his public-self, his club-self, even his home-self, gradually grows into special forms masking and repressing except in critical emergencies his old unique individuality. This last now sinks into his sub-conscious life and modifies the personality of the outer life from there. But there is also, as we have seen, a personality to be gained in one's inner life, but that will not be consciously a possession until you have developed the psychic and spiritual inner social consciousness and know and pursue the special life-work for which you have been sent into existence from subsistence.

But this stage of attainment can be hastened by special practices, as those of Hegelians who go about all day seeking to identify themselves with the Non Ego, the Otherness of Awareness, the things in themselves, by a species of psychometric sympathy and cosmic direct consciousness. Then there are the practices of the Hindu Yogis and Swamis you can learn from. They sit about in scenes of outer Nature, deep in meditation with deliberate identification with them, affirming, "I am the wave that beats upon that shore. I am the shore upon which that wave breaks. I am That. I am Ta-o. I am OM AUM Brahm."

When the power of self identification has been acquired, then the realm of your personal life becomes boundless, the ocean of your divine identity bottomless. Gain the sense of your identity and unity with the All Spirit and never again will you feel isolated and cut off and cramped. The sense of all against all becomes lost in the new sense of the all in all and for all and through all. Then our personality, according to its special vibrations and radiations of qualities, will acquire a power of attraction for our likes for our congenial peers. Be noble in character and the nobility, which is latent in everyone you meet, will rise in majesty to greet your own.

We are all of us longing for the faculty, the position, the possession which will lift ourselves out of the rut of mundane trivialities and petty disappointments. Our great need, then, is to come into closer conscious touch with a life that in its loving unity, its deep intensity of expression, its harmonised perfection, is vastly superior to our present abode. Such a region it is possible to attain now or Jesus would not have bid us seek it and be perfect even as the Father in Heaven is perfect. Leave the rush of life and seek the hush of life. Enter into the silence and pray by meditation and contemplation rather than by word. "Speak to Him thou for he hears—spirit with spirit can meet—closer is He than all breathing, nearer than hands and feet."

Frederic Myers counselled this daily practice in these words:—

"Our spirits while here in the flesh are supported by a perpetual indrawal of energy from our spiritual met-etherial homes and the vigour of this indrawal is perpetually changing and wanting renewal. Plainly, then, we must make special endeavours to draw in as much spiritual life as possible by placing ourselves in any attitude which experience shows to be favourable to such indrawal."

Let us take his advice. St. Augustine said, "You cannot journey to God's home—the world of spirit—in ships or in chariots or on foot. To arrive there is nothing else but the will to go there and the will to be there." No longer, then, let us strive to possess things but to be things—to be vitality, awareness, zest, joy, peace, rest, illumination, prompting, beauty—just as, for the moment, we require to feel ourselves, and then, if—you can realise all this through the special culture of companionship with inner worlds—then, and not till then, "the world is yours and all that there is in it, and, which is more, you will be a man, my son!"

The proceedings closed with a cordial resolution of thanks to the lecturer.

A CHURCHMAN'S DISSENT.

THE CHURCH AND THE NEWER REVELATION.

Summary of address delivered by Lieut.-Colonel Belk, C.M.G., at a meeting of the L.S.A., on October 25th, 1923, Mr. H. W. Engholm in the chair.

I propose to make a statement of the reasons why I can no longer take an active and a more or less official position in the Established Church of England. My resignation, though a great but necessary wrench to me personally, is a matter of no importance whatever to the Church or to anyone else. I thoroughly realise this, and ask you to forgive an apparent impression to the contrary which may occur to you by the maladroitness of my text. What I believe is similar if not exactly the same as that which has estranged so many of us, and it is, I think, the underlying cause which has led to much of the apparent religious lethargy of the nation.

I hope, therefore, you will kindly allow me to use the first personal pronoun in a generic sense.

The Church itself is divided, and one section of it is veering more and more—some of its members more than others—to an acceptance of the Seven Principles of Spiritualism. Individually, and somewhat as a party, these have been inwardly led to this position, but outwardly they are allied with all that is constitutional and established, including the Book of Common Prayer. They do not, however, disavow matters which at times they differ from, but which thrust up their heads again when recollections of youth and college-training and vows once given usurp their thoughts. In them there is waging the conflict between spiritual intuition and reason on the one side and blind faith and dogma on the other.

At present, in spite of the earnest endeavours of all the Churches of Christendom, in spite of great expenditure of money for missionary purposes, in spite of the prayers of thousands of benevolent souls, Christianity is making little headway in the world.

The inventions which have enabled the world to avail itself of the forces of nature to such a great degree, and which have shifted wealth from agriculture to commerce originated in Christian countries. Other races have taken advantage of all that the more civilised nations have offered them—except their religion. Why will they not accept our religion? May it not be for the same reasons as have disaffected so many of us? Religion is natural in man, though a comparison between the number of attendants at places of worship in this country and of non-attendants cannot be taken as a criterion of it. There must be something wrong.

In an English country parish, or perhaps any small parish where everyone knows everybody else, and therefore the ministers of religion know all their own parishioners well, the children attend Sunday School and receive a fairly satisfactory form of religious education in the parish school. As they grow up, many of them can be retained under the Church influence, and they continue to be more or less regular attendants at services. This is not the case, however, in town parishes. The result of some enquiries I have made shows that practically every child born of nominally Christian parents is baptised, that when they are old enough to go to school, under ten per cent. attend Sunday School; that those who do attend Sunday School generally are sent there to keep them quiet; that not five per cent. are ever taken to church because the parents do not go; and that as soon as they attain to any freedom of choice, not five per cent. ever go into a church or chapel at all. The numbers of those who are confirmed are comparatively small. An almost hopeless condition is now being further jeopardised by the Communist principles held and taught in more places than we care to acknowledge. A few adults go to church to be married, and the majority who die in England are buried under Christian rites; otherwise Christianity has no concern for the average town folk, although it occasionally proves a subject for conversation and argument. Even baptisms and burials are treated as occasions for family conviviality rather than as religious ceremonies. Notwithstanding an underlying sympathy with and seeking after spiritual enlightenment, the presentation of Christianity now before the nation does not really satisfy it. Half the population of England do not profess any shade of orthodox Christianity, and the Established Church is not really a National Church. There is no national religion. No one can say that the Churches have not had ample opportunities; the very fact that all Christian children are baptised shows that the priests have received an invitation of which they have not availed themselves. How long is this to last, and how is it going to be remedied? Why is it at all? The adherents of each sect or branch of each sect, of course, compare the tenets of all other sects unfavourably, and consider their own standpoint as more

correct than the rest. To a great extent each view is based upon certain interpretations of portions of the Bible, though it is a common saying that any precepts may be supported by texts, however contrary they may be. All claim that because a certain point is founded on Scripture, it must be correct, little thinking that all, who dissent from their view also base their dissension on the same authority.

But why is there all this divergence of view? This is a very difficult question to answer, and opinions must differ tremendously. I am only qualified to give my own opinion. The one word "misunderstandings" seems to cover everything, but misunderstandings are bound to emanate from human finiteness where religion touches on matters infinite. I feel, however, that many of the misunderstandings are avoidable. We are told that many of the problems are quite beyond the range of human solution. Many of them certainly are so in part, and probably always will be, but though we can now only see obscurely, still we can, if we like, elucidate many matters through a means which is unprospected, unrealised and untapped by our theologians. These base their doctrines on faulty records, imagining the rediscovery of the same realities at the present day to be impossible, and mental rigidity leads to stagnation.

In this respect let me quote the rebuke which the Rev. W. Stainton Moses received from the Prophet Malachi, when he refused to accept rational argument for correcting some of his Church theology. The cap fits many of our modern clergy so well:—

Though we are thankful to recognise in many particulars a fair and candid spirit in your objections, still we cannot fail to know that at the root of them lies mistrust of our statements and want of confidence in our claims. This is painful to us, and as we feel, unjust. Doubt is sin in none. Intellectual inability to accept certain statements is not matter for blame. But refusal to weigh evidence fairly, and inclination to set up a personal standard of evidence which is fictitious and selfish, may end in grievous consequences, and this is the ground of our complaint. We respect your doubts, and shall rejoice with you when they are removed. But we blame and censure the attitude which makes it well-nigh impossible for us to remove them; which fences you in with an icy barrier beyond which we cannot pass.

As Mr. Stanley De Brath says, the world wants "Persons whose desire for truth is stronger than their fear of ridicule or their attachment to preconceived opinions."

There are many most definite points of difference between orthodox Christianity and the teachings of what the Church calls our guardian angels. These differences are fundamental and such as cannot be planed down by the adoption of modifications to enable them to dovetail into the planks of the Church. Radical alterations are necessary.

I will mention some of the more palpable ones.

1. The conception of God. The Mosaic Law prefaces its commandments with the definite principle that there is only one God. This was also taught by Jesus, and by His Apostles, John and Paul, and none of them ever taught that there was any other God than the one. "Hear, O Israel, the Lord our God is one Lord."

The people could not imagine God save as a glorified Human Being, with all the attributes and characteristics of man to a superlative degree.

Jesus endeavoured to correct this mistake, but His teaching fell upon ears which could not hear.

During His ministry we can well imagine the constant effort of our Master to get His followers to understand the nature of God: how that God is the all-pervading, all-powerful, ever-present Spirit that is life and love and wisdom, and all perfectness in nature: that God is invisible, but that His power works in and through and by nature: that humanity is God's highest creation, capable of manifesting Him to a transcending degree if only humanity will. That God is within each one of us and must not be regarded as distant. We have plenty of evidences of this in the Bible, and I will draw your attention to one passage which epitomises the teaching of our present guides to-day. John xiv., 8, "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not know me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very work's sake."

This conception of God has been taught in the East for thousands of years. Humanity must strive to understand it, and Christians of all degree, whether in the pulpit or at the lectern, or in the pew or anywhere else, must avoid the use of any expressions which will mislead the unlearned to picture God as a human being or a person. God is spirit, an ever present presence.

Portions of the Bible are regularly read, and are made to directly affirm the man-like God, Who talked with and appeared to men. These occurrences are carefully taught to the impressionable children as a foundation to religion and to an understanding of Holy Scripture. It is not until man dissociates from his mind the unreality of these fables, as taught, and begins to understand their true meaning, that the Bible becomes sense to him.

Orthodox Christianity must be practical and abandon vagueness. God cannot be a person and the all-pervading essence of life at the same time. Life is evident in the person, as Jesus taught us, but that is quite a different thing.

2. What is meant by the Holy Ghost?

The Americans have cut the word Ghost out of their Bible, substituting the word spirit, which our Revised Version gives as an alternative rendering. What can the multitude understand by the "Holy Ghost," except what it literally signifies? The teaching of a Holy Ghost as a person of a Trinity is not mentioned in Old or New Testaments. Holy Breath or Holy Spirit or the Holy Spirit are found no doubt, and it is possible that the expression may be meant in one or two places to refer to the Master Jesus after His crucifixion, as a spirit and a holy spirit, but it is really another way of expressing the one Universal Spirit Whom we call God.

3. The idea of a Trinity was borrowed by later Christians from other theologies, and though esoteric or abstruse conceptions may regard different aspects of the manifestation of God there always has been, there is, and there always will be only one God universally manifest in all nature. To talk of a separate Holy Spirit is to suggest an impossibility or at any rate an idea, beyond human perception, of an infinite essence, of an infinite and universal essence. The one God is all in all, as St. Paul is reported to have written to the Corinthians and Ephesians, I. Cor., xii., 6, and xv., 28. Eph. i., 23.

Also he says: "There is no God but one . . . for though there be that are called Gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ." (I. Cor. viii., 5.)

4. Occasionally the subject of the Divinity of Jesus is discussed, and the columns of *LIGHT* were recently opened to correspondence on the subject. Now, I do not in any way wish to dispute with or offend anyone on the subject; we are all entitled to our own views, and we are all human; and furthermore I respect all earnest and intelligent feelings for the Infinite. To me, and I say it in all deference and humility, the matter admits of no argument at all. God is spirit, all-pervading and infinite spiritual essence of life and power and love and wisdom quite beyond the comprehension of man. Jesus was a son of man, as He was always impressing upon His hearers. There are in the gospels, sixty-five quotations of the use of this expression in relation to Himself by Jesus—sixty-five quotations. Surely this is "some proof," as our American friends would express it. Some proof that Jesus wished His followers to look upon Him as a man and not to make the common mistake of deifying Him. Jesus was a son of God in one way as we all are; He was a son of God in another way, too, just as many of His predecessors and successors have been, as a man of God or a man in whom were developed exceptional powers of manifesting God. But in Jesus there was a special manifestation of God in man, the focus of vast multitudes of the spirit hosts who had been prepared, trained, drilled, one might almost say, to concentrate spiritual energy upon the one incarnate spirit that the world might have a definition and an example. Jesus, the son of man, was overshadowed by so much spirit power that both subjectively and objectively he was steeped with what is now called the Holy Ghost. But Jesus was not and is not the power He uses, any more than that a dynamo is the electric power it contains, or any more than that Dr. Barnardo was the sympathy he showed. The Christ-power in Jesus was a concentration of God in the world as a magnifying glass concentrates the sun's rays to burn a dead leaf.

5. After many years of persecution at the hands of the Leaders of Religion in Christian lands, Science is now returning good for evil and leading us to follow Reason rather than blind faith. Science is now strengthening our understanding of the Christ's teaching of Life and Immortality, and is shattering doctrines which have been nurtured in misunderstanding for ages.

Canon Barnes has recently showed his views of the influence of Science on Christianity. He exemplified it by the three following developments of knowledge:—

- (a) The Earth is not the centre of the universe.
- (b) Its age must be numbered by hundreds of millions of years.
- (c) Man is a derivative of lower forms of life.

In other matters, too, we must modify our understanding of things about which very definite views were held up till recently by loyal Churchmen, such as, for instance,

- (1) The natural though supernormal nature of miracles.
- (2) Such phenomena as the sun standing still to facilitate a slaughter.
- (3) The imaginary evils of what is now termed psychics.
- (4) The literal acceptance of the whole Bible as Inspired Truth.

Science is modifying religion in a wonderful way already. I think we all owe a debt of gratitude to the President of the British Association for his recent address at Liverpool on the subject of the electric construction of all matter. He brings the subject within the understanding of the average individual. It seems also to me to open the way for a clearer grasp of the great truth that God is all in all. Its understanding will help religious teachers so that they may the better and more practically teach the effect of mind on matter, the interpenetration of life on different spiritual planes, the influence of the universal spirit and its power of manifestation by higher spiritual agents on lower.

I would draw your attention to the following passage in those wonderful automatic writings in Mr. Bligh Bond's book, "The Hill of Vision": "You must appreciate the close link between Life and Electricity; electricity being in fact the vehicle of life, the connecting link, the flux of and from spirit to matter."

Can we not develop this idea as affording an association between matter—spirit—electricity—energy—life and the all-pervading creative Father God—linking up man, life, immortality, spirit and religion in true Christianity; science and religion united in Christ.

Surely now is a most fitting era for a linking of the ecclesiastical with scientific and Spiritualistic research that all may draw closer together with a view to a more general acknowledgment of Christianity as the practical science of the soul. There are some amongst our scientists who have marched far along this road. Let us not spurn their lead.

6. I do not think the *Creeds* are at all necessary. They had their uses at one time and those often very cruel. Now we have become broader-minded, as no doubt our successors will become broader-minded still. A constant practice of good thoughts, words and works, and not a dogmatic conformity to any convention or creed makes for divinity in man. The *Creeds* are full of errors when read literally, and that is the only way in which the majority can understand them. When they are recited by an enlightened Churchman nowadays there are, of course, as an able cleric said not long ago, mental reservations to many of the sentences. Is that honest? Take, for instance, the following four sentences of the Apostles' Creed:—

(a) *Sitting at the right hand of God the Father* conveys to the average mind the idea of two persons sitting alongside on thrones. The imagery of the expression is misleading.

(b) *From thence he shall come to judge the quick and the dead.* This is mentally linked with the old fallacy of the Judgment Day when we shall all rise again in our physical bodies, whether they have been burnt or decomposed and their atoms dispersed as components perhaps of other life. It must be more generally realised soon that we pass at death into a state of life conditioned by our personal spiritual attainment. We are our own judges. Why, therefore, should this misconception be retained and even taught to the young when they have to unlearn it later after perhaps some years of fear? The idea is certainly largely contributable to the general fear and horror of death which is unnatural and was never intended to be part of the good news preached to those who through fear of death are all their lifetime subject to bondage. It also casts great doubts upon the reality of the supreme love and anything which counters the desire for love in the open innocent natures of many children is a terrible wound, as any friend of little children knows.

(c) *The forgiveness of sins.* The most serious thing both in life and in immortality is our personal responsibility for our own thoughts, words and actions. We all must err and we must atone for whatever injury we inflict on others. We do so by manifesting God instead of negating His influence. We must hunger and thirst after right living and self-renunciation. Thenceforward errors fade away into the lumber-room of forgotten memories and the soul is freed.

(d) *The resurrection of the body* refers to the spirit body or soul, of course, if it means anything, and it should be clearly stated so. But it is not, and the Church teaching is either vague or ambiguous.

7. The thirty-nine Articles of Religion still hold an official place in the Book of Common Prayer, and are, I understand, called by clergy "the forty stripes save one." Though, as I understand, the clergy are only required to accord to these Articles their general assent; the King is officially the Defender of the Faith, which embraces each and all of them. These thirty-nine Articles are, like the *Creeds*, out of date and unnecessary and their retention an anomaly.

In view of the fact that we are each of us responsible before the God within us for our sins the great doctrine of *Christ's Atonement* on the cross must be discontinued. Its indirect truth is not understood by the many and will not be understood for several generations perhaps. Its literal meaning does not lead to spiritual effort, for the worst offender against society can through it lay claim to instant escape from the consequences of his actions and to a fitness for and appreciation of the society of the pure and holy—which we know is not the case.

The Holy Communion Service contains this error as well as others, such as "provoking most justly thy wrath and indignation against us." Certain very definite alterations are necessary so as to transform this service into a beautiful and faithful memorial of His precious death and resurrection and His presence now with those who really seek His guidance.

8. This leads us to the *Second Coming*, which is not in the unknown future but *now*. The Son of Man passed at death, as all other sons of men have done, and ever will do, into the life of the world to come, into the spirit life or whatever we like to call it. Jesus returned as soon as He could after death just as other spirit people do, I believe. His knowledge and power enabled Him, however, to prove His presence to the physical senses of His followers. He has ever since continued His interest in this world; He has, I doubt not, always been in close contact with it and He has shown Himself in vision to the spiritual senses of mortals on more occasions than history narrates. The Second Coming is a misconception of the great truth of the Paraclete ("called alongside") and the Parousia, which means "presence" and not "coming." Jesus is present in spirit, guiding hosts of willing helpers of all ages of history down to to-day, including those, too, with whom we are intimately connected, and their great work is the inspiration and upliftment of mankind to a fuller manifestation of God. This "being alongside" or "presence" so fitly describes the patient watch of angel guardians and guides beside us.

It is gratifying to read the letter published in the August number of the "Modern Churchman" and copied into *LIGHT*, in which one of our most enlightened Churchmen suggests certain amendments and alterations in the Book of Common Prayer. They are the result of his deep study of spiritual verities, and it is to be hoped that his efforts will have success. Several of the points I have raised are amongst his suggestions. Few of his colleagues are, however, as enlightened as he is, and it is doubtful whether he will achieve his purpose at the first time of asking, without much public support from those in harmony with him.

I come now to the *Conduct of Church Services*. The mention of these things may seem trivial and almost personal, but there is so much slovenliness and lack of thoroughness that these details are affecting adversely the influence and attraction of Christianity. In some cases they approach almost to a scandal. Of course they are not universal but only occasional.

A *lack of reverence* is too often displayed by the clergy in the conduct of services, and condoned by them in their choirs.

Prayers are read too fast for the congregations to follow them devoutly. The Lord's Prayer is frequently, and in some churches, regularly gabbled by the choir, apparently with the concurrence of the clergy. A "prayer-wheel" would be equally efficacious.

The Church still offers its prayers to a *distant God* instead of to the ever-present God within us. The prayers are beautiful, no doubt, but their frequent repetition is too mechanical, too static, they do not present the elasticity that extempore praying would give. The frequent appeal to Jesus as mediator is overdone—there is no mention of this in our pattern prayers given to us by Him. All priests should be adepts at extempore prayer both by nature and by practice, in fact this facility is an automatic gauge of the suppliant's habitude to vocal prayer, and it grows wonderfully by practice, as our own public sensitives have shown us. It is time for a second Oxford Movement for the cleansing and enriching of devotional effort, in which we may be certain that the Tractarians of last century will take their part with many others in the spirit world.

Unsuitable portions of the Bible are read, and often

read so that they can neither be heard nor understood. Such a reading is useless. If the Bible is worth reading aloud in church at all it is worth reading so that the people will hear it. Many portions of Scripture are lost as instruction without a certain amount of explanation which should be given at the time by the lector. The congregations are long suffering and so kind that they never complain.

The Church claims that by the *laying on of hands* the clergy receive a power handed down by the Apostles, old which lifts them above the laity as spiritual agents of Christ, and many of them celebrate it by closing their minds to that Christ's inspiration, relying rather upon doctrines which have left the world cold for centuries. As one of our respected writers puts it, "Apostolic succession cannot be sustained for priests who pervert the teaching of Jesus."

Trivial changes here and there will do no good. The real teaching which Christ gave and is still giving is the one which will rekindle the torch of Truth on every spire and tower. Christ has not failed, nor will Christ fail any who personally seek from Him and His messengers the way and the means to touch the hearts of the people.

To assist in their removal, our place as students of the unseen, I consider, is *inside* and not *outside* the Churches. Our charts are more up-to-date, the Church still trusts to that of Ptolemy. We correct our bearings by observations of the heavens, the Church trusts to dead reckoning of which this century has already most definitely illustrated the unreliability. The man in the street has been marooned.

The ecclesiastical spirit of aloofness to progress is but a repetition of the causes of the crucifixion of the specially guided and trained spiritual genius who dared to raise his voice against the misconceptions of His day and nation.

How blind our prelates are! Yet in spite of their lack of vision they are so sincere and good! What would they not accomplish did they but know! Would that another little Samuel might be reared in the precincts of Canterbury! Would that another Elijah might correct the learned! Would that another John the Baptist might lead the people! Would that another Paul might link up the nations, by a display of spiritual gifts, to the teaching of his Master and Parousia, Jesus of Nazareth!

When will the Church accept the writing on the wall, or even the finger writing on the ground? When will the Church acknowledge the humble rap as a token of immortal sympathy and communion? When will the spirit portraits which have gradually appeared on the walls of Oxford Cathedral and elsewhere be understood by the doubting Thomases? There they are as natural as life and recognised, too. "A coincidence" I heard a clergyman explain to two ladies as I stood and gazed on the portrait of Dean Liddell. Yes, thank God, a coincidence—the memory of risen man falling in, coinciding, with the memory of mortal man—a love link.

A portrait on the wall. Have we forgotten the writing on the wall? Belshazzar, at least, was stirred to enquire the meaning of the words from one in whom was the spirit of the holy gods. Let the Church do the same before it is too late. There is no mistake in a portrait.

Mene, Mene, Tekel —

This empire, I believe, has been evolved for a great spiritual purpose, and it will not stand if that purpose be allowed to fail. By their misconception of modern inspiration the clergy are opposing the fulfilment of our world mission. We Spiritualists have a duty to perform, and that duty is to keep on giving to others that which we have received. So long as the clergy refuse to consider with open mind the proofs of Spirit communion now and deny the teachings now being received because they do not agree with their doctrines, they remain the true obstructionists to the spread of our Saviour's gospel.

Can nothing stir them? Their own Lambeth Conference has not. As a Christian Hebrew said a few years ago:—

"To teach man what he is and what God is, both in Himself and in His dealings with man, is the great purpose of Revelation."

Because Religion now is not Revelation I am compelled to withdraw from official service and seek free and unfettered fields until such time as the pillars of the Church are cemented to the Chief Corner-stone. (Applause.)

MRS. BLANCHE COOPER, the voice medium at the British College, who we regret to hear has been seriously ill, is now well on the road to recovery and expects to resume her work on November 12th.

On behalf of a reader of *LIGHT* the Editor will be greatly obliged by information being furnished as to the existence in modern times of a book called "The Keen-edged Sword."

AN EXHIBITION OF THE GARRISCADDEN COLLECTION of Spirit Photographs was held at Bournemouth, under the auspices of the Bournemouth Spiritualist Society, the first three days of this week. The Exhibition was well attended and created great interest. Londoners will have a further

opportunity of viewing this remarkable collection of over ninety-one spirit photographs (enlarged to life size) during this month and next. The dates for these exhibitions are as follows: Ealing Spiritualist Society, November 8th, 9th and 10th; Church of the Seven Principles, Eltham, November 15th, 16th, and 17th; Lewisham Spiritualist Society, November 26th, 27th, and 28th; Kingston Spiritualist Society, December 10th, 11th, and 12th; The Church of the Spirit, Croydon, December 17th, 18th, and 19th. These exhibitions are being held under the supervision of the London District Council of the Spiritualists' National Union, and all communications respecting them must be addressed to the Hon. Secretary, Mrs. Ensor, 3, Beechcroft Avenue, Southall, Middlesex.

LIGHT AND ITS WONDERS.

THE LAWS OF LIGHT SIMPLY EXPLAINED.

(An Address by Mrs. Philip Champion de Crespigny at the British College of Psychic Science.)

Light-waves of all sorts, whether from the direct rays of the sun or not, are due to vibrations of the ether set up by moving electrons. Modern theories have been inclined to differ in their conception of the ether, resulting sometimes—from the lay mind dealing in generalities—in a wholesale denial of its existence. But the various theories of scientific discovery are so interwoven with the hypothesis of ether that for convenience and practical purposes it is still justifiable to use the term. A natural medium of some sort must be postulated, whether we call it ether or something else.

Light vibrations are due to the splitting up of atoms in the sun and streams of electrons redistributing themselves. The sun is radiating its electrons in all directions. It should be remembered that it is not directing a narrow stream of electrons towards the earth or towards the planets individually, for the purpose of illuminating them. The sun's light radiates from it equally in all directions, but until the waves of ether come into contact with matter in some form, they do not show themselves to our eyes as light. Beyond the radius of the earth's atmosphere there is darkness; it is the impact with matter that causes that reaction on the machinery of our nervous centres which we describe as light.

The sun is flooding us with electrons without ceasing, owing to the spontaneous breaking up of the atoms of its mass. Every star is radiating electrons into space, the stars being other suns. We also get the rebound from the electrons that impinge on the moon and the planets, in reflected light.

Light is constituted of minute waves of the ether caused by this discharge, the wave-lengths to which our eyes are capable of responding lying between the red rays at one end of the spectrum—or the rainbow—and the violet at the other; each variation in wave-length representing a colour. The waves at the red end are the longest, vibrating less rapidly, and passing eventually into heat which we cannot see; the waves at the violet end are the shortest, vibrating most rapidly, and pass into the X-rays which again are invisible to us. When we get beyond the violet into the ultra-violet we may logically be supposed to enter the octave next our own of cosmic vibrations—the plane or sphere which scientists now allow us to mention as the Fourth Dimension, where still shorter wave-lengths are to be found, justifying the saying of the Ancients, that in the notes of the lyre are to be found all the laws of the Universe; the octave repeated again and again to the highest levels of all. We know the sensitised plate of photography has a more delicate power of response to these higher light-waves than we have, and that stars have been photographed which are invisible to the human eye.

In that wonderful invention, the spectroscope, we have an instrument that breaks up the sun's rays into the different wave-lengths of the various colours. The spectroscope, or prism of crystal or glass, presents different facets and the light-waves are deflected through them owing to the different angles at which impact takes place, and split up into their respective colours. The rainbow is a natural prism, each falling raindrop being one in itself, and through this multitude of tiny prisms the rays from the sun are sorted out into their distinctive wave-lengths.

The range of colours or wave-lengths to which our eyes are susceptible is called the solar spectrum, and in it every kind of light from any glowing body is indicated. All metals which have been reduced to incandescence by heat can be recognised in the spectrum by the wave-lengths of the light they give out. Every chemical element, when its particles are raised to the point of glowing heat, has its own distinctive wave-length and colour, and can be identified in the spectrum.

It is through these methods that different substances in the sun and stars have been identified—that we have found out what the sun and stars and planets are made of. Every element we find in this earth has its place also in the sun, and has been identified, and one element—it may be more—was observed in the sun's spectrum during the last century and was not recognised by our scientists for some time. That element was Helium—noticed by Sir Norman Lockyer as a mysterious line in the sun's spectrum in 1868, and not discovered as an element of earth until 1895, by Sir William Ramsay.

The length of the longest wave of light apparent to our eye is 7/250,000ths of an inch. This shows as the colour red, and is twice as long as the violet wave at the other end. The X-ray we cannot see, although man has captured and harnessed it to his own uses.

The first experiments with regard to the speed at which light travels were of an interesting description. It was observed that when one of Jupiter's moons—and he has nine of them, some of them going the "wrong" way round!—passed behind the planet when it was nearest to us, it took over sixteen minutes less to reappear than when it was furthest from us, and as there was no apparent reason

why it should do so, it was concluded that the light took that much longer to reach us owing to its increased distance. After some calculation, and, at first, inaccuracy, the speed of light has been put at 186,000 miles a second.

Light takes eight minutes to reach us from the sun. The star A. Centauri is twenty-five billions of miles away from us, taking four and a half years to reach us. What we see, is what the ray of light conveys to us, therefore a ray that started four and a half years ago would show us what was happening when that ray started on its journey through space. A. Centauri must—theoretically—also receive light from us that is four and a half years old; therefore, supposing its inhabitants—if there be any—were able to perceive incidents on this earth, they would say—roughly speaking—the Armistice is taking place. That which would be an event in the past to us would be in the present to them. Some of the light from the stars started much longer ago than that, as far back as the reign of Queen Anne. The Star Sirius is four hundred and fifty billions of miles away from us. Anyone flying round the stars supposing they could see the reflected light from our insignificant earth, might say that Queen Anne's death, the French Revolution and our last great war were all going on at the same time!—and a hundred other events according to the stars he visited. If he were to visit, first A. Centauri, and then a star whose light took double as long to reach us, he might even say the Armistice took place before the war! Like a cinematograph going backwards! Time and sequence as we know it, would be merely relative to him.

Crimes committed years and years ago that have never been found out here, are still being carried out in all their detail in the light waves to possible points in space, where, if we happened to be, we should still see them re-enacted. We can imagine that where events from many different directions are transmitted by the light-waves, time and sequence would cease to be.

Through a knowledge of how fast light travels we have established the distance from us of some of the heavenly bodies. That has been followed up in the case of others by obtaining a parallax—or apparent displacement of them in the heavens. You will notice in the train, objects near to you—say the telegraph poles as you move along—are very quickly displaced with regard to their position against the distant hills. There is a greater displacement than there is between the distant hills and the middle distance. To find this apparent displacement of heavenly bodies with regard to the further stars so as to be able to measure their distance from earth, it was difficult to get a base—that is to say, two points on earth far enough from each other to show any displacement at all of the stars. For some nearest to us they took the earth's diameter as the base for obtaining the parallax, but even that failed to get any displacement beyond a comparatively small radius, and eventually the ingenious scientists took the diameter of the earth's orbit round the sun—186 millions of miles—as a base, and so got the displacement, and therefore the distance of some of the further stars. But beyond that man's ingenuity cannot go to secure the necessary base.

Nature is continually acting as a spectroscope and breaking up the waves of light, and the most potent factor in this respect is the atmosphere. The blue sky above us is caused by the finer particles of the atmosphere far above us picking up the short blue waves and reflecting them while it lets the others through. When the sun is low the rays reach us laterally through more atmosphere, and become denser because they intermingle with the vibrations of the earth, and the yellow and red waves come into play, most of the blue having been already eliminated in the upper air.

The differences in colour of objects is caused by the period of the vibrations caused by the electrons in any particular form of matter, some reflecting certain of the rays, others absorbing them. Black is the result of absorption by all of them, so we get no colour at all, white is the result of the reflection of all, and no absorption, and when the rays partially reflect and absorb, all in the same degree, grey is the result.

One of the most interesting and curious of the light-phenomena, interesting possibly because of its commonplaceness, is that of transparency. We take the transparency of glass and other materials so much as a matter of course, without giving a thought as to why glass should be transparent. It is as hard and solid to the touch as wood or steel; why should it let the light pass through it?

The secret is, that the atoms forming the material we know as glass, are vibrating in unison with the period of the light-waves passing through, and there is no reaction. They are all, so to speak, singing the same song! A foreign body in the glass will, of course, be observable, or if the rays should be striking the glass at different angles; but if passing straight through the waves will find no obstruction.

And it is this wonderful unity of cosmic rhythm which gives us our glass windows!

MR. ARTHUR M. HEATHCOTE (Compton-Winchester) would be grateful to any readers of *Light* who either write Braille or are willing to learn to do so, and who would join him in transcribing *Psychic Books* for the Blind. No less than six ladies, who kindly offered to help, have been obliged to give up the work.

LIGHT.]

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SPIRIT IDENTITY: AN INSTANCE AND SOME REFLECTIONS.

Many years ago, at the house of a Mr. Mansell, in Finchley, Mr. Edmund Dawson Rogers—a former editor of LIGHT and one of its founders, as well as one of the founders of the Society for Psychical Research—sat as one of a circle. The circle consisted of himself, Mr. Mansell, Mr. and Mrs. Everitt, and two or three personal friends of Mr. Mansell, all being well-known to each other. Mrs. Everitt was the medium.

They were sitting under the full blaze of a gas chandelier when some loud raps came upon the table. An endeavour was made to get the name of the unseen communicator spelt out, but at first with no success. Then a code of raps (the usual code) was proposed; it was apparently unknown to the spirit. This being arranged, Mr. Rogers asked, "Have you communicated before?" The answer was emphatic, "No." Next came the spelling of the name: T-H-O-M-A-S M-A-N-S.

Naturally everybody thought the name Mansell was coming—clearly it was some friend of Mr. Mansell. But the spirit said they were wrong. It was not Thomas Mansell, but Thomas Manton. No one knew who Thomas Manton was, and the spirit then gave some particulars about himself, again having to enforce some of his message against the contra-suggestions of the circle. He said he had entered the spirit world in the year 1677 and that he was born at Lawrence Lydiard. Asked where that was, he replied "Somersetshire." He stated further that his body was buried at Stoke Newington; that he was a Nonconformist divine; was at one time chaplain to Charles II.; was afterwards ejected from the Church and imprisoned. He added that he could say no more then, but that further information about him could be gained at Wadham College, Oxford.

Now came the task of verifying the facts, which were unknown to any members of the circle. The name of the place, Lawrence Lydiard (received as one word in the message), was found, and proved, as stated, to be a place in Somersetshire. The Rev. W. Newbould next hunted up some facts concerning Thomas Manton in the British Museum Library, at the request of Mr. Rogers, who, by the way, did not tell him why the information was needed. Mr. Newbould later furnished Mr. Rogers with a fairly long biographical extract about Thomas Manton, in which all the statements made were discovered to be true, including the reference to Wadham College, at which it was found he had been educated.

Such is the case, one out of innumerable cases of the same kind. Let us consider it impartially for a moment. It may be urged—every critic would note the point—that all this information was on record. It could have been "picked up" subconsciously or telepathically or subliminally—or somehow! Yes, assum-

ing all the subconscious and telepathic possibilities. But—what on earth would be the use of the spirit giving information that could not be verified? The objection defeats itself. Then we remember what might easily be (conveniently) overlooked by a sceptical commentator. It probably would be "overlooked," if we are to judge by previous experiences in such inquiries. The circle wanted the name to be Mansell, and the spirit would not have it so. That seems fairly clear evidence of the action of a mind outside the minds of the circle.

Why did he come? Theoretically, we suppose he was introduced as a means of giving that evidence which is so skilfully, laboriously and purposefully arranged by advanced intelligences on the other side, a design of which even the communicating spirit is sometimes unaware. But the practical answer is given in this case by Thomas Manton himself, as recorded in the account given of the séance. He said he had been introduced to the circle by a Nonconformist friend, Dr. Jabez Burns, who while in earth-life had attended some of Mrs. Everitt's séances.

That seems simple, natural and human enough. It was a sufficient explanation for the circle. It is sufficient for us, for all practical purposes.

There is a point at which the high, dry, critical, analytical, scientific method ceases to be useful. It begins by being properly cautious, and ends by entirely dehumanising the idea which it sets out to examine. If we adopted the same tactics in our contact with humanity in this life, we should soon find social existence impossible. Under its tyranny a man might come at last to deny his own mother.

THE MEDIUM GUZIK AND HIS PHENOMENA.

To the Editor of LIGHT.

SIR,—I rather expected that Mr. Price would be angry and that personalities might obscure the main points. These are two—that once a fact has been experimentally established, fresh criticism should start from that basis, whether previous experimental work is mentioned or not. Records of imperfect experiments confuse the issue: (2) Mediums are defenceless people. It is therefore all the more obligatory not to accuse them of fraud without positive proof. Dr. Geley writes:—

I have no shadow of hostility to Mr. Price, and I should have sent no protest to LIGHT, had I only been concerned. There are, however, two questions involved: (1) of principle, and (2) of justice to Guzik.

As to the first: It is essential that metapsychic science should be treated exactly as other sciences are treated. It is a breach of scientific etiquette that admittedly imperfect and defective experiments should be sent for publication in contravention of sustained and precise experimental results.

As to the second: Guzik has always behaved honestly with us. He is a respectable man who has brought up five children and given them a social position superior to his own. One of them is an officer. It is unfair that fraud should be attributed to him without any sort of proof.

All students of this science, especially those who are aware of its high moral and social purposes, should unite to prevent the recurrence of such insinuations.

There are not two logical methods, one for psychic, and one for physical sciences—nor two codes of morality, one for general use, and another for poor mediums who are dragged in the mire on the slightest suspicion, even if traps are not laid for them.

It is, I repeat, my only wish that the same codes of logical reasoning and scientific courtesy should be observed in this subject, just as they are *de rigueur* in all other branches of science.

So writes Dr. Geley, and I may add that my own feeling is precisely the same.—Yours, etc.,

S. DE BRATH.

THE INTERNATIONAL SPIRITUALISTS' FEDERATION.—We learn that the headquarters of the International Federation of Spiritualists are now situated at 8, Rue Copernic, Paris, and that it is desirable that the National Association of every country in the world should be included in the Federation. Applications for admission should be addressed to M. Gastin, the Secretary. In the case of English-speaking countries such applications may be addressed to Mr. G. F. Berry, the President, 162, London-road, Manchester.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

In the course of his address at St. Luke's Church, Forest Hill, London, last Sunday, Sir Arthur Conan Doyle drew the attention of the congregation to the number of well-known public people who had recently declared their convictions of the truth of Spiritualism. Amongst those mentioned by Sir Arthur were Sir Edward Marshall Hall, K.C., the Duchess of Hamilton, Mr. Robert Blatchford, Mr. Sidney Moseley, Miss Winifred Graham, and the well-known comedian Mr. Stanley Lupino. "If we go on like this," Sir Arthur remarked, "we shall end in converting a bishop, and even Mr. James Douglas has announced his intention of making another attempt to solve the great question for himself."

Mr. Stanley Lupino's conversion to Spiritualism has been widely reported in the Press. His reverence towards the subject is such that it calls for universal admiration. In relating to the Press representatives the incident of the return of Dan Leno to him in a dressing room at Drury Lane Theatre in 1917, Mr. Lupino stated: "I was much chaffed about the adventure, of course. When precisely the same thing happened again the next year I did not mention it to a soul. I have never done so until today. My explanation of the vision is that the spirit of Dan Leno, knowing with the all-embracing knowledge of the hereafter that a young and struggling comedian was trying his utmost to follow in his footsteps and bring laughter and light-heartedness into the lives of thousands as he had done, came to give me some message, perhaps of encouragement. I was not then, unhappily, in a mood to receive it. This year the spirit of my mother healed me when I was seriously injured. I had fractured my arm. Half an inch of bone was broken right away, and the doctor had told me that I could not take the arm out of the splint for six weeks. I told him that inside three weeks I would be tumbling and falling about the stage as usual. I was in great pain, I prayed to my mother for help. I was fully conscious, and during the night for two hours I knew that unseen hands were massaging my arm. Three days later I flung away the splint. When 'Doverstreet to Dixie' was produced three weeks later I played in it as though I had never had a broken limb in my life. When this world and its powers fail you try the Other World. Only at times of great emotional need can we hope for a response. That is why genuine Spiritualistic visits are so rare. To sit down to give demonstrations of table-rapping and that sort of thing is blasphemy. Those who attend such séances are deceiving themselves. Spiritualism for me is a question of religious belief. It is not a matter for light speaking or for casual investigation. But once a man starts to delve too deeply into the subject he may find himself on the wrong side of it."

Sir Edward Marshall Hall, K.C., who presided at a meeting held at the Town Hall, Bournemouth, on Friday, October 26th, when the Duchess of Hamilton delivered an address, was the recipient of loud applause from a large audience when he made a declaration on the subject of Spiritualism. Sir Edward, in the course of his remarks, said he was convinced, by things which had happened in his own life to his own certain knowledge, that there was a survival after death and that there was a means of communication between what survived and those who remained upon this earth. There were many to whom a marvellous psychic power was given, and so long as that power and knowledge was exercised for good he could see no harm in it. He said he had autographic writings in the possession of his family which were written by a lady in broad daylight under circumstances which prevented the possibility of a collusion. They were so marvellous in their nature, so full of real religion, that he could have no shadow of a doubt that they emanated from outside this frail sphere, and that they were messages of guidance, happiness and cheer to those whose good fortune it was to receive them. He had received time after time communications from that lady, which had been so accurate that it was impossible to any human person to have had all the knowledge which those messages contained. Miss Lindaf-Hageby also spoke, and amongst those on the platform were Dr. Abraham Wallace, Mr. Besant and his wife, Mr. Frank Blake, and Mrs. Lennox Kay.

Mr. Sidney Moseley, the journalist who has been commissioned by "John Bull" to investigate the claims of Spiritualism, relates in the October 27th issue of that journal an experience of his during the previous week at a séance with a medium, the third of a series. Mr. Moseley writes: "The third séance, however, was wonderful; more than wonderful; it was incredible. Even now—two days

after—I can hardly believe my senses." He then proceeds to describe what happened in the course of the sitting. One of his experiences is related by him as follows:—

"There is somebody also striving to get into touch," said the medium.
"Get the name."
"Arthur," was the halting reply.
"The surname, please!"
"Wilson!"

Now Arthur Wilson was with me in the Navy during the war. We had met at the Dardanelles and later on at the Grand Fleet base, Rosyth. Arthur left my ship and went out in a "Q" mystery boat, from which nobody has ever heard of him. Neither the Admiralty nor his sorrowing parents were able to give me any details of the manner in which he met his death.

"Ask him, please, what happened to him," I said.
"Remember your memo. to the Commander-in-Chief?" said the medium, and chuckled just in the manner of Arthur Wilson.

Of course I remembered it, and only two of my fellow officers knew about it. I had broken miles of Admiralty red tape by sending the Commander-in-Chief a report, over the head of the captain! If the medium had happened to hear about this, I should like to know through whom.

"Two days after leaving you at Rosyth, I joined the 'Q' ship," the "spirit" voice of Arthur went on. "I had a few days' stewpid delay—'stewpid' was a pet term of Arthur's—and we got away one afternoon at 15.05." (Service way of giving the time meant 3.5 p.m.) "We got well away into the Channel. We passed your K15" (a super-submarine in which I went diving) "and pretended we didn't know it, being as we were, only an innocent little merchant ship, and soon met another vessel which we took to be another 'Q' boat. We hailed her; she began to draw alongside, when suddenly she let down her sides, and a gun appeared amidships. Before we could do anything, she opened fire, blowing us to —"

The exciting narrative was delivered in curious tones; sometimes I thought I recognised my dead and gallant friend's voice; other times it sounded like that of the medium's. Thinking over it now, certain points occur to me. In the first place, I am sure the medium knew nothing about Arthur Wilson, or the manner in which he had met his death. But in the second place, some of the details were wrong.

Arthur Wilson did not leave me at Rosyth, but at Edinburgh, where we were spending a few hours' leave celebrating his luck in getting the "Q" boat job. Furthermore, I do not see how a German "Q" boat could have lived many hours in the Channel without having been spotted. Yet the thought occurs to me that it might well explain some of the mysterious losses of British merchant ships.

"Where are you now, Arthur?" I asked.

"Here—right alongside you!"

And believe me, that voice did not emanate from the medium at all. It came from out of the void—within two inches of me. I never felt so thrilled, so startled, in the whole of my life.

The "International Psychic Gazette," in its November issue, publishes an article on the return of Mr. George R. Sims, and how he has spoken at various trumpet séances with Mr. R. H. Saunders, a member of the Council of the London Spiritualist Alliance. Mr. Sims, according to Mr. Saunders, was first heard from nineteen days after his death at a séance with Mrs. Cooper on September 23rd, 1922. "I know what you would say," he remarked to Mr. Saunders. "'Did I not tell you this?' You did tell me, and I realise it now. My dear old friend Stead and a host of others met me at my transition with smiles that went to my heart. They took me by the hand and greeted me on my entry into the spheres." Mr. Saunders states that since the first interview Mr. Sims had spoken seven times through four different mediums. He spoke at a meeting of a "Stead Borderland Circle" to Miss Stead as the daughter "of his dear old friend." He kept all the sitters highly amused at his jokes, and showed himself still the same gay jester known for forty-five years in the "Referee." As Dr. Sharp, the "guide" of the medium, observed, "If Mr. Sims had come back saying the Lord's Prayer and playing a harp it would not be Sims."

Since the days of Queen Anne, Old Moore's Almanack has been a national institution; in fact Old Moore is immortal. His mantle, which has been worn by Mr. J. Ingram Cook for part of the past and present generation, has been relinquished by this prophet through his death a few days ago. Mr. Cook was a lovable old man, and there have been few prophets of wider fame or greater popularity than he. Old Moore is dead—long live Old Moore.

CAMEOS OF SPIRITUAL LIFE*

FROM THE LATER MESSAGE OF ANNE SIMON.

ARRANGED AND PUT IN ORDER BY THE RECIPIENT,
OTTO TORNEY SIMON.

(Continued from page 682.)

"NO HUNTER, THOUGHTLESS AND RUTHLESS."

And so among the birds and animals of these places! They are not destroyed by the spirit-identity of other creations, or disturbed by their own kind. There is no hunter, thoughtless and ruthless, in these heavenly places of happiness and serenity. Instead of destruction there is stimulation, in place of weapons fashioned by man's ingenuity to annihilate, there are the shafts of celestial love that are sent to us to disseminate to the spiritual essence of all spirit-creation. So the transition of the mortal soul, to even the lowest spiritual planes, is the time of the greatest awakening, when the power of divine love is felt so strongly, personally and intimately as the source of immediate eradication of the traits and qualities of earth-man and those on equally low mortal planes. In the higher mortal planes the composite consciousness is finer. Many tendencies of materiality, sensuality, selfishness, have become lessened. So the mortals of these higher mortal planes, and all creation of such mortal planes, are more in harmony with the condition of our celestial places.

A SUDDEN AWAKENING AT THE "PASSING OVER."

Of the spirit-consciousness and communication of other created matter, beside that of mortal man, it is difficult to present to the understanding of the latter, especially the earth-man, because his consciousness is but dimly attuned to this. I will repeat, that on the spiritual planes, even in the lowest, this awakening and revelation will suddenly come to him, and the intimacy, understanding and happiness of this unfold as the higher planes are reached through progressive striving, and where his spiritual fineness and the spiritual fineness of all other created essence become accentuated (no word! It is more like transfiguration, or added inspirational awakening on each higher plane!) Can you sense the happiness of having added to the heart-beat of mortals (a heart-beat which they thought in mortal sensitiveness to pulsate with warmth and love!) this celestial inclusiveness of a divine love, and such close, close personal love (again, how weak the mortal word from the earth-standard of its significance!) for all the created matter that is here with us?

THE "HAPPINESS-LIGHT."

I have spoken of the serenity of these spiritual planes and of the "happiness-light" by which we are surrounded, a quality not to be expressed by earth-light. Its radiance is in direct relation to the quality of serenity, which combines, as it reaches the spirit-consciousness, power with tranquillising effect of serenity is enhanced, and its stimulative spirit places. As the higher planes are reached the tranquillising effect of serenity is enhanced, and its stimulation on our striving for progression is increased. This, too, will come as added revelation to those spirit-souls who have passed into the higher spiritual places. The preparation for such added stimulation occurs in the transition-states of consciousness of the spirit-matter at the time of its change from one spirit-plane to a higher one.

"WORLD-AMBITION HAS CEASED."

Individualism exists! World-ambition has ceased. A king may look upward to a spirit-soul who was once an earth mendicant, tattered in garment, and lonely and heart-sore. We know each other, I have told you, not by what we were on mortal planes, not through former earth-names by which the mortal cards and tabulates his earth-brother, but by our power for absorption of higher emanations, and the projection of these, which give to us increased spirit-luminosity and radiance. Such more exalted spirit-entities are in each Mansion, and these become aware, through inner vision, that they also will soon "pass over" into the state of transition of spirit-rest and sleep, where the God-finger of love will touch such a one beneficently, and Oh, so lovingly and personally for the future awakening in the next higher plane.

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CELESTIAL STATE OF UNSELFISHNESS.

I have explained the celestial state of unselfishness in these places. Those undeveloped souls of a Mansion, with yet dulled and unawakened imagination, feel toward the exalted life of their own Mansion an intense, ardent happiness (I cannot express this intensity of feeling through earth-language!) and satisfaction that such of exalted spirit-consciousness may be among themselves, and the quality of celestial aspiration enters their own consciousness as a glorified stimulation.

MORTAL ENVY AND MALICIOUSNESS.

Envy and maliciousness are writhing and destroying vipers of mortal existence. I use the word viper here as does the earthman. In the spiritual planes such a one of God's creatures does not bear a stigma. It, of all of God's creatures, possibly, has suffered most as hunted and ostracised. The spirit-identity of mortal-man will have, on the spiritual planes, an especial love for any such earth-creature that he may have held formerly in contempt. He will atone for an injustice done to a brother-identity (Yes, write it! you do not wish to, your earth sense is still saturated with the idea of serpent inferiority!) on one plane by a tender, spiritual love, in which are mingled remorse and sorrow for past injustice toward that brother on another plane, even on the lowest of the spiritual planes.

"I CAN ONLY EXPLAIN AS FAR AS MORTAL CONSCIOUSNESS MAY BE RECEPTIVE."

It is difficult! As I have told you, I am endeavouring to impress conditions of higher spiritual life upon the earth-mortal, firstly through the inadequacy of earth words, and secondly by suggesting to his celestial consciousness, with only his undeveloped earth-consciousness, understanding and feeling as mediums of acceptance. It is difficult! The earth-world could only realise what I tell you, if each earth-man were in condition of ecstatic transfiguration. And so I can only explain as far as mortal consciousness may be receptive. But still there is the command to me, from higher forces, to continue. I will not write more now. You must rest. . . Repletion!

MORTAL STIMULATIVE WORDS INADEQUATE.

And so the stimulative earth-words as glory, ecstasy, exhilaration, exaltation, will only express to the earthman the earth-possibility of such appreciation. We have no use for such individual words in spirit places. The state of such condition is impressed on spirit-consciousness, enters spirit-consciousness, becomes a part of spirit-consciousness and is appreciated as such, and such states of spirit-soul-conditions are again radiated from spirit-entities as their language and themselves. This absorption and its sequential emission will give, as creative expression, the identity of such a spirit-soul, and will make him known to the other spirit-entities of spirit-worlds. It will give him his spirit-place and spirit-value.

"ONE SPIRITUAL PLANE DIFFERS FROM ANOTHER IN GLORY."

So you may understand by what I have written in preceding letters that one spiritual plane differs from another in glory, that God's love has ordained the awakening in any new and higher spiritual plane to be a significant and marked one. The difference is not in the companionship of other types of creation that one might expect. One finds the same type of creation as on the lower planes and on mortal planes. It is, however, a series of new births; a new birth, beginning after each mortal-entity has passed over from its mortal world, and then from the lowest of spirit-planes to the higher ones. The glory and effulgence of these higher places are beyond the understanding of the mortal mind and could not be expressed to mortal consciousness. No, there will be more for this evening! Rest and sleep.

(To be continued.)

SPIRITUALISM AS THE SOLUTION OF PAST AND PRESENT "MYSTERIES."

By W. H. MOYES.

From time to time the world is surprised by the display of apparently abnormal powers by individual men, women, or even children—powers so far surpassing those of other people that it seems almost impossible to account for their amazing gifts. And, while the wonder grows, there is an explanation available on the lines to be indicated in this sketch, which may therefore be worthy of consideration. The latest instance of the kind is provided in the account which comes from Rome of the successful composer, Don Lorenzo Perosi, who, "according to several doctors and musical critics, has been of unstable mind for years."

TURNING THE TABLES ON CRITICS.

This *maestro* has now been able to turn the tables upon his critics, and those who have so erroneously diagnosed the state of his mind, by conducting, in the cathedral at Fabriano, a performance of his work, "The Passion of Christ," and following it with a new work, "The Psalm of David," which, according to a well known news agency, "has been received with frantic delight and high praise." The announcement made by Don Perosi that he composed "The Psalm of David" during the time when he was deemed to be completely "mad" must have had the effect, not only of confounding the sceptics, but also of making them wish they were afflicted by the same kind of madness!

The questions arising from the above disclosures include those of whether "the composer was ever insane," and, "Are the doctors competent?" The answer given by those who have for years studied this and kindred problems of a psychic character will be that he was not insane, but one of those "sensitives" whose natural gifts have been highly developed by spirit-inspiration. As facts and illustrations are worth more than merely theoretical disquisitions on this important subject, some interesting examples may well be submitted, as providing the solution needed.

DISPLAY OF ABNORMAL GIFTS.

The most remarkable instances of this kind will be found in the illustrations furnished by the past of abnormal gifts displayed by juvenile prodigies in the presence of amazed spectators. Some children, even in their earliest years, have surprised people by their wonderful gifts as musicians and composers; others as eloquent preachers and evangelists, as orators and writers, as inventors and artists, or by their otherwise unaccountable knowledge of mathematics and languages.

It is obvious that the explanation is not to be found merely in the suggestion that these wonder-children, and men and women, possess exceptionally retentive memories, or that they might have been educated, in their earlier years, by means of methods hitherto unknown. Is it possible to explain, in such feeble ways, the record of the learned child of Lubeck, in the early part of the eighteenth century, who could recite the whole of the Old and the New Testaments before he was two years old? This remarkable child was afterwards an authority on religious history and teaching, and before he died at the age of four years, he had mastered ancient and modern geography and history, as well as several languages.

Another amazing child was able to speak fluently in five languages before he had reached his fourth year. He also translated the Hebrew Scriptures into Latin, and printed it at the age of eight; but he lived only until he was nineteen years of age.

A child in this country also acquired five ancient languages and most of the modern ones before he was eleven years of age. He also graduated B.A. at Cambridge before he was thirteen. It is an old saying that "the wise die young," but this wonder-child lived until he was sixty-one years of age, although he did not distinguish himself particularly in later life.

SPIRIT INSPIRATION AND CONTROL.

Turn to whatever profession or art may be desired, instances can be found of the existence of spirit inspiration or control as the solution of such apparent mysteries. Take, for instance, the unique talents displayed by Samuel Reschewski, who caused amazement in recent years in Berlin, and in other parts of the Continent, as a chess prodigy. When he was only eight years of age he played against twenty of the best German representatives of the game, and lost in only one game. Bearing in mind the fact that he played all these games simultaneously, that he drew only three, and won all but one, the results could not fail to create a sensation. The people of Berlin were justified in calling this modern Samuel a wonder-child, for only a "master of the game" could have so distinguished himself at a German chess-centre which claims to have the highest standard of play on the Continent. It must have been a weird sight to note how he walked from board to board, among his twenty opponents, and beat them in a ring of tables. Surprising feats of a similar kind have

been accomplished by Capablanca, the present chess champion of the world, from quite an early age.

Coming to our own country, there is the case of a boy, of only twelve years of age, who preached with great success in the Baptist Church at Porthcawl. Even more surprising was the preaching of a child of the tender age of three years, who thrilled crowded audiences by his eloquence, and who continued preaching until he was ten years of age. Some years ago, also, a lad of nine made the attempt in America to convert the whole country, and he was even appointed the minister of a church in North Carolina. And so one could go on multiplying instances of a kindred character, but there is not room for them here.

In confirmation, therefore, of the answers that were given to certain questions in the early part of this article, it remains only to add that many proofs have been forthcoming, in my own psychic experiences, in the years that have fled, to make "assurance doubly sure" that the display of the abnormal gifts described above is due to the influence and control of spirits who were masters in each of the departments of achievement referred to. I can testify myself to the fact that a "sensitive" who could play but the simplest tunes on the piano, was enabled, when controlled or inspired by a great master of music, whose name has become historical, to play some of his most notable works, or portions of them. It was the same spirit who, in a manifestation, condemned some of the music of the present day, especially that known as the Jazz, or the American variety; and deprecated the lack of music of the kind that would, as he described it, "ring through the heavens." I have seen also the work of an artist of comparatively slight ability which has been transformed under spirit influence. It is only necessary to contrast inspirational and trance addresses in Spiritualist churches and halls with the sermons given in average churches and chapels to realise and value the distinction.

SOLUTION OF THE PROBLEM.

Such, then, is one explanation of prodigies of the past, as well as of the present; and the sooner the fact is more generally recognised, the better it will be for the churches and the people, not only in this, but in other countries. As yet we are only on the brink, as it were, of greater discoveries that will give the key to other so-called mysteries, but the time has come to focus attention upon such questions, and it can be done by making known the eternal verities that are being surely, if slowly, brought to the notice of humanity by means of progressive revelation.

THE LATE MRS. JOHN VENABLES.

THE PASSING OF AN OLD AND FAITHFUL WORKER.

We made a brief reference last week to the decease of Mrs. John Venables, of Walsall. By the courtesy of Mr. Ernest Oaten, Editor of the "Two Worlds," we are now able to add some further particulars.

Mrs. Venables, who passed away on the 19th ult., was born at Dudley on November 7th, 1854. She and her husband, Mr. John Venables, J.P., became interested in Spiritualism soon after their marriage in 1873, and the two eventually became adherents of and workers for the movement. They were widely known for their untiring service and hospitality; they were active in every humanitarian work. They founded the Walsall Society and went through the persecutions and general campaign of hostility which beset the pioneers of Spiritualism in earlier years. Nevertheless Mr. Venables gained the respect of his fellow-townsmen and held several public offices, including the mayoralty of Walsall, while Mrs. Venables' work in the cause of education, charity, nursing and social reform won for her a high place in the public esteem. The failure of her health was attributed primarily to over-work during her period of office as Mayoress of the borough.

Before the funeral at Walsall Cemetery on the 23rd ult., a short service was conducted at the house, in the presence of about one hundred persons, by Mr. Ernest Oaten, assisted by Mrs. Jessy Greenwood, J.P. (President of the S.N.U.). Many hundreds of people were present at the interment—so great was the popularity of the deceased lady. Amongst those who attended were the Aldermen and Councillors of Walsall; the ex-Mayors and Mayoresses of Walsall, Wolverhampton and Coventry, and representatives of many churches, societies and other associations, including some thirty Spiritualist organisations. Some eighty floral offerings from these and other public bodies, in addition to individual tributes, testified to the wide affection and respect Mrs. Venables had won by a life of service and self-sacrifice.

THE FAME and honour of the world, to win which many are willing to embark on any unscrupulous venture, are, after all, of little value—"their glorious beauty is a fading flower." We have read of a great-souled statesman throwing all his stars and jewelled orders with contempt into a drawer. Such things will only be of value if conscience concurs in the applause and testifies to the greatness of which these baubles are a pledge.—From "The Beauty of God," by REV. F. FIELDING-OULD, M.A.

THE SUBLIMINAL SELF AND RE-IMBODIMENT.

To the Editor of LIGHT.

SIR,—The hypothesis of fragmentary or fractional re-incarnation, put forward by Sir Oliver Lodge in an article in the "Hibbert Journal" for October, and from which you gave an extract in LIGHT, of October 13th (page 645), is one to which grave objections, both of fact and doctrine, can be made, and should, I think, be voiced.

Now, in the first place, the sensation of "having been there before," or what is called the *déjà vu*, referred to in the quotation from Sir Oliver Lodge's article, can be, and has been frequently explained in four ways, all distinct from the theory of re-incarnation in any form. This sensation or sentiment, can be equally well explained by (1) travelling clairvoyance; (2) prevision of the future in a dream preceding the "recognition"; (3) subliminal perception being slightly in advance of supraliminal (Frederic Myers' theory in Part XXIX. of the "S.P.R. Proceedings"); and (4) M. Henri Bergson's hypothesis of the "memory of the present." According to M. Bergson, *perception is always accompanied and intensified by memory*, or, rather, the motor elements of memory in the form of cerebral movements, or "movements naissants." In the case of slight cerebral disturbances of sensori-motor equilibrium, this form of memory may get ahead, as it were, of the faculty of perception, and become a momentary "memory of the present."

Again, as a matter of fact, or apparent fact, individual spirits communicate after long periods have elapsed since their decease; they evidently are not yet absorbed into a subliminal self, and never make any reference to such an entity; collective life seems only known to them in the form of association and communion.

It is generally recognised by Spiritualists that the end, or, at any rate, the *result* of physical and psychical evolution (transformism) on our planet, has been, and is the production and evolution of autonomous individual personalities, capable of eternal progress and having moral responsibilities. But if we each form merely a fraction of a subliminal self (of unknown size), each re-incarnated personality must, by the laws of fusion or combination in a superior psychical entity, be absorbed sooner or later, after decease, into this larger self, so that individual progress is rendered impossible and personal morality abortive and ineffectual; since we each merely represent a "feeler" or tentacle stretched out by the subliminal self for its own purposes (just as an amoeba or one of the infusoria stretched out prolongations of their substance in search of food).

This theory is developed from the ideas and writings of Frederic Myers, which were published in the "Proceedings of the S.P.R." at various dates, but the subliminal self is nothing more nor less than the "group-soul" of the Theosophists, who, however, only apply it to the lower animal creation.

Now, we can only, I think, imagine two kinds of human group-souls, viz., the family and the nation (or the race). Spirit communications show clearly, and frequently affirm, the re-union or communion of different members of the family after death; but this is far from the notion of a subliminal self. As to nationalities and races, national and racial differences seem to disappear entirely, for spirits of all nations and races commune and appear together in sittings for the Direct Voice and other meetings.

The ordinary theories of re-incarnation retain the individuality in the form of a monad or soul-germ, capable of indefinite, or even of infinite progress; this applies especially to Theosophy and the Continental or Kardecist Philosophy, whereas the "fragmentary re-imbodiment" theory is only the latest development of Anglo-Saxon mysticism founded on the exaggeration of the powers accorded to the subliminal self, now considered as a kind of group-soul.

I may add that the groups we know of, such as nationalities, are always amorphous and vague, and are always swayed and directed by one or more marked individualities, such as Napoleon or Cromwell.

Yours, etc.,

C. J. HANS HAMILTON.

Le Pavillon,
Mauzé,
Deux Sèvres,
France.

THE universal deification of persons, and the consequent co-extensive obscuration of Principles, is a familiar phenomenon in the religious world. Perhaps it should be described and deplored as a reptilian error, gnawing perpetually at the heart of man's native religion—as an invidious serpent crawling about in the garden of his soul, ever tempting the higher sentiments to substitute persons for principles—inducing the spirit to worship empty creeds and godless ceremonies, as if these were the *summum bonum* of all saving righteousness.—From "The Penetralia," by ANDREW JACKSON DAVIS.

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All Spiritualists are asked to be present if possible for the Two Minutes' Silence at the Cenotaph, Whitehall, held at 11 a.m. that day, and all are asked to wear a white flower or emblem. Those who attend the Silence in Whitehall should leave as soon afterwards as possible to enable them to reach the Queen's Hall in time for the service at noon.

A DEMONSTRATION OF PSYCHOMETRY.

To the Editor of LIGHT.

SIR,—On a recent evening, John Ticknor, of this city, about whom Sir Arthur Conan Doyle has written, came to call upon me. Getting his permission to make a test in psychometry, I took out of a locked drawer, where they have been put away for years, a pair of shirt-studs. The studio was quite dark. As I put the studs into Mr. Ticknor's hand, I referred to them—erroneously—as "cuff-links." Mr. Ticknor did not look at them, but held them between his palms—while those present continued to talk about various subjects.

At the end of perhaps six or seven minutes, Mr. Ticknor said, "I feel that these carry me a long distance—to the West, and the North-West." This was correct, for they were given to me in San Francisco, by a lady, a widow, to whose husband, dead some years, they had belonged. And at once Mr. Ticknor exactly described the lady, and gave three initials, of which the first and the last were correct. Also, he described her manner of dressing, and named the colour which she most favoured in dress. Next, "I am looking out on a large bay, or inlet," he said, "Between two points of land, I see the sun sinking in the distance"—which is a rather striking description of the Golden Gate at San Francisco. Following this, he gave the first name of the man who had once, long ago, worn those studs—"George."

He followed this with several exact particulars concerning this gentleman, his wife, their holdings, and their heirs, ending with a message to me that was correct, for it described my first meeting with the lady. Also, he stated the truth that I had never known the lady's husband, but that she had given the studs to me, and had often spoken of her husband to me.

To me the test seemed, in every way, quite remarkable.

—Yours, etc.,

New York.

ELEANOR GATES.

* Miss Gates is a well-known American writer, author of the famous story, "The Poor Little Rich Girl." But the case she relates above does not strike us as anything exceptional. We have witnessed more striking demonstrations of psychometry. But the example related by our correspondent is certainly typical of a power that to-day is being discussed in the London Press as in the nature of a new discovery.

A WARNING VISION.

The following account of an experience which befell Sir Thomas Watson, one of the Physicians-in-Ordinary to Queen Victoria, is taken from the Reminiscences of the late Augustus Hare.

Sir Thomas had occasion to pay a visit to a patient in the far north, and just as the train was about to start a porter put a young lady into the first-class compartment in which he was seated. At first he was inclined to be vexed, but the young lady responded so charmingly when he offered her a paper that he determined to be sociable. It soon transpired that the travellers were bound for the same place; the young lady, in fact, was going to be married there on the morrow. After the first stop, just as they were moving off, the girl cried to the doctor to stop the train, and declared that she saw her sweetheart on the platform beckoning her to get out. Sir Thomas looked out, but could see nobody. At the next station a similar thing happened. She excitedly exclaimed: "There, there, don't you see him? the young man in the brown ulster, beckoning to me." Again it was too late for her to get out, and again the doctor assured her that she was mistaken. At Crewe she saw the young man again, and as there was a short wait the old physician, seeing that the young lady was upset, persuaded her to rest for the night at the station hotel. Having arranged matters at the hotel he resumed his seat.

A second young lady entered the carriage and took the seat which her predecessor had vacated. Before the train had gone many miles there was a sharp collision; the doctor's heavy case of instruments was pitched violently from the rack upon the head of the young lady and she was killed instantly.

Hours later, when the doctor reached his destination, the first person he saw on the platform was the young man in the brown ulster, whom the young lady had described. He had heard by telegraph of the accident and of the death of a young lady, but, happily, Sir Thomas Watson was able to set his mind at rest and assure him that his young lady was safe at Crewe.

COURAGE AND KNOWLEDGE.—The main source of our failure in achievement and of our misery in existence is fear. It keeps us from peril, and in peril alone is life. The law of liberty is the threefold law of the mystics: Be bold—be bold—and evermore be bold. Courage, however, without knowledge, is like an engine with steam but no engineer. It means destruction. Courage is force, but force is constructive only when guided by disposing mind.

—DR. FRANK CRANE.

IF THIS WERE YOUR CHILD!

What Would You Say of Those Who Refused her Food?



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But it would be inhuman to refuse. Nobody could be so callous as to turn a deaf ear to the pitiful wail of starving, shivering, half-clad despairing children. And so to-day the appeal of the "Save the Children Fund" is brought to YOU in the great hope that YOU will do something to alleviate the awful distress that stalks abroad in Central Europe, in Near East and in Japan.

Winter is upon them. Only a few can be fed and sheltered. There are thousands more who MUST SURELY DIE unless help reaches them in time. It costs but one shilling to provide a daily meal for a whole week to each child.

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SIR,—In response to your special appeal I enclose as a donation to the "Save the Children Fund."

Name

Address

HOW MANY WILL YOU SAVE FROM THE PERIL OF DEATH?

RAYS AND REFLECTIONS.

One of the things that helped to establish for me the reality of psychic photography even in days when Spiritualists themselves hotly disputed the question, was the fact of spontaneous instances of the phenomenon. I heard of several cases of this kind, and sometimes inspected the results. One which still lingers in my mind was a case which came to my notice some ten years ago.

According to the account given to me by a young man who called at LIGHT office with a photograph, he and a friend were cycling in Herts, and the friend, a professional photographer, took a picture of the ruins of some old religious house—a chapel they told me. On developing the plate they were surprised to see a hooded figure standing by one of the walls. This was puzzling, because they were both absolutely certain that none but themselves were there—inside the ruins. It was a transparent figure—the ruins were visible through it. Inquiry in the neighbourhood resulted in the discovery of a local legend that the place was haunted by a nun. I was furnished with their names and other particulars, and my informant promised me the full story if his friend would consent to its publication in detail. But the friend apparently did not consent, for I heard no more of them: they were evidently both uneasy about the matter—it was “uncanny.” And then the war came, and washed away this and many other things. I had almost forgotten the episode until I came on a note of it a few days ago.

This reluctance on the part of persons who are favoured (or afflicted, as some of them seem to think) with psychic experiences, to make public testimony to the fact has lost for us much valuable evidence. During many years I have listened to really astonishing stories, related by non-Spiritualists, but not for publication. They were proof against persuasion or entreaty—indeed, the reluctance sometimes amounted to what is vulgarly known as “blue funk.” Now and again it would be a person who wanted to relieve his mind by telling someone who could sympathise and understand. But to make the story public with names and particulars—that was out of the question. Decidedly no. If it were the case of a professional man, it would damage his reputation and perhaps destroy his career. As for the working man, he might lose his job over it! So I had to respect the confidences and remain mute.

“There is a soul of goodness in things evil,” however. This enforced silence, while it kept much valuable evidence concealed, helped to stimulate the confidence of the sceptics, and led them, in the excess of their zeal against Spiritualism, to lengths from which they are now desperately endeavouring to retreat. They would never have been so venturesome but for the fond delusion that psychic experiences only come to Spiritualists. You believed first and then things happened to you—pure delusions, of course! It was perhaps just as well that the volume of testimony was not large enough to persuade the vociferous hordes of Sadducees of the value of discreet silence. They have now reached the point at which they are ruefully discovering that they said too much and spoke too soon.

There is, indeed, a general “scramble to cover,” except on the part of some of the priesthood who have taken refuge in the idea of devils. It isn't conjuring; it isn't fraud; it isn't imagination; why, then, it *must* be diabolism! The result of that plea may be described in the words of Horace: *Solvuntur risu tabulae*—the case is dismissed with laughter.

D. G.

THE MYSTIC ROSE.

“I have gained kinship with the wakening bliss
Of buds that answer to the Spring's first kiss,
And I am one with roses everywhere
That break their souls in perfume on the air.”

Love is a fragrant, ever-expanding flower, its root deeply embedded in the heart of Infinity. It may bend in the storm, but it will not break. It sways in the soft breeze and the sunshine with surpassing grace, and smiles into the face of God. Sorrow and suffering are alien to it; its “cup of joy runneth over.” After the boisterous wind and torrent it lifts its stricken head anew, and gathers brilliant hues from the rainbow of covenant spanning the horizon. As recipients of this Love, may it be ours to shed abroad the undying fragrance of this mystic rose, that the fallen, the sorrowing, and the aspiring may gather it in all its dewy sweetness, that the nations eager for war cull this flower as a gift from the heart of the Eternal, and realise the “peace that passeth all understanding.”

—E. P. PRENTICE.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

READERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable.

We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return.

We are always glad of comments or of information that may usefully supplement the answers given.

NOTE.—As we deal, on this page, only with questions of general interest the answers given are not addressed to individual inquirers, but correspondents who put such questions to us should nevertheless look in these columns for the answers. If, however, the inquiry is of a purely personal character, or one of minor importance, a reply should be found in the "Answers to Correspondents." Matters of wide interest, arising out of questions put to us, are occasionally dealt with in the leading article or "Notes by the Way."

MATERIALISING MEDIUMSHIP.

There is very little "materialisation" nowadays—except perhaps in private circles—although it was relatively common in the earlier days of Spiritualism, and could be witnessed without much difficulty. But the treatment dealt out to public or professional mediums for this class of phenomena was of such a character that they were fairly driven out of existence. Between the morbid sensation-mongers, greedy for marvels, and the fraud hunters, their lives were rendered almost intolerable. Such mediums, indeed, even suffered from the attention of their friends. Physical mediumship in "mixed circles" is a terrible drain on the vitality, and the well-meaning friends of the mediums were always ready to offer alcoholic "restoratives" which, in the case of some mediums, had disastrous results, for they began to rely more on spirituous than on spiritual aid, and went "down the hill" rapidly, victims not of mediumship but of its mis-use. Those who wish to study this class of mediumship, therefore, will have to rely mainly on books, although now and then they may gain an opportunity of sitting with one of the very few mediums through whom materialisations are produced. Usually it is partial materialisation. The production of "full form manifestation" nowadays is exceedingly rare. It is said, indeed, that this kind of mediumship having served its purpose, has practically died out; but on this point we should not care to dogmatise. Better knowledge of its peculiarities and a more enlightened and humane treatment of mediums for its demonstration may give it a new lease of life.

THE "BLACK ART."

"By jettisoning everything to do with the black art and concentrating on the pure and good, the exaltation of Spiritualism would soon be accomplished." So writes a correspondent in Tasmania who complains of much which she finds trivial, undignified or otherwise repellent in certain kinds of phenomena. These things may possibly be offen-

sive to some minds; but as to the "black art," we do not see the point of the objection. We know nothing of it in Spiritualism. It is a fearsome term—the "black art" or "black magic"—but it conveys to us nothing more than the ascendancy gained by one mind over another for evil purposes, the misdirection of psychic faculties, in short, for "black magic" is, at root, a question of hypnotic power used for nefarious ends. As to Spiritualism it has its higher and lower aspects, and some of the latter are not for delicate and sensitive minds, although they have great and valuable uses amongst persons of a more robust type, especially if they are strongly scientific and sceptical. So we should not be in favour of abolishing these coarser forms for the sake of over-sensitive folk who, because they find these things personally objectionable, apparently desire that the interests of other persons shall not be considered. We have every sympathy with a desire to cultivate the higher aspects of Spiritualism, and these are always available to those who seek them, without prejudice to the interests of those who have not yet risen to the desire for more advanced forms.

ANIMAL SURVIVAL.

This is a subject of perennial interest, but we are a little reluctant to deal with it again considering how much has already appeared on the subject in *LIGHT*. We are asked to state whether animals actually survive death, but all we can do is to set down very briefly the general position of the subject. In the first place, then, there seems to be no doubt that pet animals, at least, survive in some fashion for they are frequently seen by clairvoyants in the company of their human owners and friends. As to the possibility of their permanent survival, this is negated by many statements received from spirit communicators who say that the life of a loved animal in the next world is dependent on the affection of its master or mistress, and that when this love is outgrown the soul of the animal goes back into the great ocean of spiritual life. On the other hand, there are those who say that no form of life can ever die. In *LIGHT* of December 11th, 1920, Sir Oliver Lodge, writing on this question, said: "I do not claim any special conviction about this, but it is hard to draw a line [between human survival and animal survival], and my notion is that in every case it is individuality and character that survives. Consequently, if any higher animals have acquired say by friendly and disciplinary association with humanity, individual character and affection, it is unlikely that those things are transient." It is not at all an easy question on which to speak definitely. We do not yet know the full meaning of life, individuality, and personality; but there seems no reason to doubt that animals loved and cherished by their owners do remain, for a time at least, in companionship with them in the world beyond.

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CHRISTIAN SPIRITUALISTS IN CONFERENCE.

A Conference was held in the Church Hall of St. Luke's, Queen's-road, Forest Hill, London, on Saturday last, October 27th, at 3 p.m. The Rev. J. W. Potter presided and a number of delegates from various Spiritualist churches were present. The purpose of the Conference was an invitation from the Trustees of St. Luke's Church to all Christian Spiritualist churches to consider working in association under the charter of the Spiritual Evangel of Jesus the Christ, which charter was created by the Trustees of St. Luke's, and particulars of which appeared in *Light* in the issue of September 15th on page 588. Mr. Potter, in his opening remarks, stated that there was no suggestion that any church or society adopting this charter should dissociate themselves from the Spiritualists' National Union, should they already be affiliated with that body, or should the acceptance of this charter prevent any society or church from applying to the S.N.U. for affiliation. The main object of this charter was to enable those who professed Christianity to embody in their belief the findings of Spiritualism and the knowledge acquired from communication with those who had passed beyond the veil. Primarily the charter was an acknowledgment that the Founder of Christianity was recognised as their leader. An interesting discussion followed, the resolution being proposed by Major Marriott, and at a late hour the Conference was adjourned until 3 o'clock on Saturday, November 10th, to enable the delegates to confer with their respective councils and then report. On the Sunday following this Conference Sir Arthur Conan Doyle delivered the address at the evening service. The Church of St. Luke's was crowded to the doors, many people failing to gain admission. The service, which was of a most impressive character, was followed, as is the usual custom, by the Holy Communion. A large number of those present participated in this service.

NEW PUBLICATIONS RECEIVED.

"Supernormal Faculties in Man." By Dr. Eugene Osty. Translated by S. De Brath. (15/- net.)
 "Is There a New Race Type? And the Philosophy Behind." By Captain A. G. Pape. Fyall & Maine, Edinburgh. (2/6 net.)

From Messrs. William Rider and Son, Ltd., the following:—

"The Songs of the Beginning," 3/6.
 "Portraits of Jesus," 3/6.
 "Practical Mysticism Plainly Put," 3/6.
 "Koinonia Ek-Klesias," 1/-.
 "The Doctrine and Historicity of Pre-Existence and Reincarnation," 1/-.
 All by the Rev. Holden Edward Sampson.
 "The New Era," October.
 "Watchman, What of the Dawn?" By Munro Faure. Herbert Jenkins, Ltd. (7/6 net).

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, November 4th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. G. R. Symons. Monday, November 5th, 3, Mrs. Edey.

Croydon.—Hartwood Hall, 96, High-street.—November 4th, 11.15 and 6.30, Mr. Percy Scholey.

Brighton.—Mighell-street Hall.—November 4th, 11.15 and 6.30, Mrs. Gladys Davis; 3, Lyceum. Wednesday, November 7th, Mr. H. J. Everett.

Camberwell, S.E.—The Waiting Hall, Havil-street, Peckham-road.—November 4th, 11 and 6.30, Miss L. George. Wednesday, 7.30, service at 55, Station-road.

North London.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, Building Fund whist drive. Sunday, 11, Mrs. Annie Boddington; 7, Mrs. Blanche Petz; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Mary Crowder. Friday, free healing centre; from 7, adults.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—November 4th, 7, Rev. Geo. Ward. November 8th, 8, Mme. Bishop Anderson.

Shepherd's Bush.—73, Becklow-road.—November 4th, 11, public circle; 7, Rev. J. M. Matthias. Thursday, November 8th, 8, public meeting.

Peckham.—Lausanne-road.—November 4th, 7, Mr. Percy Smyth. Thursday, 8.15, Miss L. George.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, November 4th, 11, Mr. W. E. Walker; 7, Mme. Gerald. Nov. 7th, 8, Mrs. E. Clements.

Worthing Spiritualist Church, Ann-street.—November 4th, 11 and 6.30, Mr. H. Boddington and Mrs. Trebet. Central.—144, High Holborn.—November 2nd, 7.30, Mr. H. Fielder. November 4th, 7, Mrs. A. Harvey.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, November 4th, 6.30, Mr. Melton. Wednesday, November 7th, Mrs. Barkel.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. November 4th, 6.30, service and address.

THE REV. G. VALE OWEN LECTURES.

ITINERARY FOR NOVEMBER.

DATE.	TIME	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISERS.
Nov. 11	7	Richmond (Surrey)	"Talbot" Cinema, Hill St.	Hartley W. Ford, 18, Gloucester Villas, Ashford, Middlesex.
" 12	7.30	Clapham	Reform Club, St. Luke's Rd.	Mrs. K. M. Barnard, 15, Ashmere Grove, Brixton, S.W.2.
" 13	7.30	Luton	Winter Assembly Hall	R. H. Rossiter, 64, Dallow Road, Luton.
" 14	8	Croydon	North End Hall	Percy O. Scholey, 26, London Rd., Croydon
" 15	7.30	Kentish Town	Assembly Rms., Kentish Rd. Baths	R. Ellis, 247, Junction Road, London, N.19.
" 16	7.30	Stratford	Town Hall	Mrs. Josling, 4, Palmerton Road, Forest Gate, E.
" 18	6.30	Wimbledon	Elite Picture Theatre	R. A. Bush, Morden, Surrey.
" 19	7.30	Romford	Corn Exchange	A. W. Hogg, "Hydesville," Balgore Lane, Gidea Park, Romford.
" 20	8	Woolwich	Town Hall	E. A. Fidler, 13, Mount Pleasant, S.E.
" 21	7.30	Forest Hill, S.E.	Public Baths	A. E. Payne, 84, Dunoon Gardens, Devonshire Rd., Forest Gate, S.E.
" 22	7.30	Surbiton	Assembly Rooms	Mrs. Sanders, 6, Raven-car Road, Surbiton Hill, Surbiton.
" 23	7.45	Ramsgate	West Cliff Concert Hall	Mrs. O. Clancy, 3, Marlboro' Road, Ramsgate.
" 25	6.30	Kingston	Super Cinema, Fife Road	Mrs. Humphries, 83, Bonner Hill Road, Kingston.
" 26	8.15	Bromley	New Concert Hall	Mrs. Hughman, 73, Widmore Road, Bromley.
" 28	8	Holland Park	British College, Psychic Science	Mrs. McKenzie, 59, Holland Park, W.
" 29	8	Bowes Park	Cent. City Sch., Bouds Green Rd., Wood Green, N.	W. Halley, 5, Fairfax Rd., Hornsey, London, N.8.
" 30	8	St. Albans	Town Hall	H. M. Wood, 66, Alma Road, St. Albans.

In addition to the above, Mr. Vale Owen will deliver an address at the *Æolian Hall*, New Bond-street, London, on Sunday next, November 4th, at the evening service, which commences at 6.30 p.m.

All communications must be addressed to the Hon. Organising Secretary, Albert J. Stuart, 19, Albert-road, Southport, Lancs.

GLASGOW ASSOCIATION OF SPIRITUALISTS.

The Association held a most successful bazaar on Friday and Saturday, 19th and 20th October. The sum originally aimed at was £500, to assist in defraying the debt on the James Robertson Hall, opened last June, but the response had been so gratifying that on the previous Sunday the announcement was made that the objective would be £750. This figure was reached at the close of the first day and the predictions of the optimists that £1,000 would be got were more than justified by the total drawings reaching £1,055. This will leave the Association almost free of debt, the small amounts remaining being covered by a voluntary loan from members without interest.

Something like a damper was cast on the enthusiasm on Saturday by the announcement that the Sunday evening service would be taken up by the valedictory address of Mr. John M. Stewart prior to his departure to London. A large audience gave Mr. Stewart, who was accompanied to the platform by his principal colleagues, a very sympathetic welcome when he rose to speak. He referred to his 22 years' connection with the Association, his work for the Lyceum movement and for the Scottish Alliance, his early investigations and his association with Mr. James Robertson and expressed the hope that the Association would continue to prosper.

Mr. H. G. Liddell, who occupied the chair and is taking the position of acting President vacated by Mr. Stewart, was warmly received, and spoke eulogistically of Mr. Stewart's work for the Association which he had done so much to build up.

Messrs. McIndoe, Thomson and Surgenor also spoke highly of Mr. Stewart's personal qualities and work, and the unique position he held in the Spiritualist movement in Scotland.

THE JUDGMENT OF THE AVERAGE MAN.—The opinion of the average man is the only opinion that ultimately matters, and that—ultimately—is right. His voice is the voice of posterity and, just as journalism (as Mr. H. G. Wells recently remarked) is the knife-edge of history, so contemporary public opinion (i.e., the considered opinion of average men) should be the knife-edge of criticism.—GEOFFREY DEARMER.

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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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Malmesbury.
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Articles and Usual Features, Etc.

SATURDAY, NOV. 10th, 1923

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Tuesday, Nov. 13th, 3.30 p.m. ... MRS. JOHNSON.

Friday, Nov. 16th, 8 p.m. ... MR. CHAS. BOTHAM.

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" " " 8.30. MR. P. SCHOLEY.

Wednesday, November 14th, 7.30 p.m. MRS. WORTHINGTON.

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Sunday, Nov. 11, 11 a.m. No Service.

" " 7 p.m. MR. F. G. WILLATT

" " 3 p.m. "The Religious Side of Spiritualism."

Wed., Nov. 14, 8 p.m. ... MRS. ANNIE BODDINGTON.

Friday, Nov. 16, 7 p.m. Free Healing Centre.

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A JOURNAL OF
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"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,235.—VOL. XLIII. [Registered as] SATURDAY, NOVEMBER 10, 1923. [a Newspaper.] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

No mortal life but has its shadowed times—
Not one!
Life without shadow could not taste the full
Sweet glory of the sun.

No shadow falls, but there, behind it, stands
The Light.
Behind the wrongs and sorrows of Life's troublous ways
Stands RIGHT.

—JOHN OXENHAM.

A NEW RACE TYPE.

The remarkable Paper read by Captain Pape before the Anthropological section of the British Association meeting at Liverpool in September last has now been published by him in book-form (Fyall & Maine, Edinburgh, 2s. 6d. net). There is in it much that will doubtless be regarded by the orthodox scientist as speculative, even purely imaginary, since Lemurian and Atlantean races and sub-races are dealt with, and the statement that certain people have developed faculties which enable them to gather knowledge from the past by super-physical or supernatural means will be scouted as sheer superstition. It is always dangerous to be ahead of one's time. Just how far the occult faculties described by Captain Pape coincide with what we know as clairvoyance and psychometry we are at the moment unable to determine. But some of the statements he makes regarding the new race-type now developing strike us as reasonable and probable. There are some things which have been described as "not science," but which it seemed to us would be more accurately characterised as "not science yet."

FROM SCIENCE TO PHILOSOPHY.

A part of the book under notice above is devoted to an essay which follows the paper and is entitled, "The Philosophy Behind," and here we can follow Captain Pape's reasoning with greater confidence. The moralising is occasionally trite and the tone here and there perhaps a little too didactic. But the sentiments

expressed are generally true and just. There is a Theosophical note throughout, which to some may carry offence. But a truth is no less a truth by being stated in Theosophical terms. By translating it into some more comprehensive language it is often possible to detect an identity of idea. In any case Captain Pape proclaims a spiritual view of life. He holds that man should realise his dignity as one with the Eternal Spirit and not one with the material order. Whether this implies reincarnation, the existence of "Masters," the coming of a Spiritual teacher and the like Theosophical tenets we cannot determine. We leave such questions aside in the face of the central Idea—the spiritual nature of man—on which we are all agreed.

* * * *

THE FEMININE ERA.

It is the "Woman's Age," according to mystical "discerners of the times," and women everywhere are coming to the front, not merely in the professions but in the great religious and humanitarian movements of to-day. Their work and place in Modern Spiritualism is a large and honourable one. Remembering this, we have thought it interesting and even amusing to take a glance backwards and see what the old-time saints and religious teachers thought about it. Let us recall St. Paul, who would have women "keep silence in the churches," for "it is a shame for women to speak in the church." But he was quite mild in comparison with some of the other saints. "Woman has the poison of an asp; the malice of a dragon," was St. Gregory's contribution to the theme. St. Jerome said she was the "gate of the devil." St. Anthony was of opinion that she was "the fountain of sin" and "the arm of the Devil." St. John Damascene proclaimed her "the daughter of falsehood, the sentinel of Hell, the enemy of Peace." Dear chivalrous saints! It was not strong masculinity that dictated these noble sentiments. There is nothing manly about them. It is a feeble and inverted femininity in men which cherishes hatred and resentment against women, just as, on the other hand, it is a false masculinity in women which makes them men-haters. We are told there is a "sex war" to-day. Quite possibly. It is a natural part of the process of racial transition.

AN ARMISTICE POEM.

Mrs. Leaning sends us a quotation from the beautiful poem by Mr. Laurence Binyon ("For the Fallen," published by Hodder & Stoughton):—

They shall grow not old, as we that are left grow old:
Age shall not weary them, nor the years condemn.
At the going down of the sun and in the morning
We will remember them.

Solemn the drums thrill: Death august and royal
Sings sorrow up into immortal spheres.
There is music in the midst of desolation,
And a glory that shines upon our tears.

The first four lines (as Mrs. Leaning points out) are sculptured as a panel outside the British Museum.

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22/- per annum.

MEDIUMSHIP FROM WITHIN.

ADDRESS BY MR. A. VOUT PETERS.

On Thursday evening, the 1st inst., Mr. A. V. Peters, the well-known medium, gave an address on the above subject to a meeting of the London Spiritualist Alliance. Mrs. Philip Champion de Crespigny occupied the chair.

In the course of some introductory remarks, Mrs. DE CRESPIGNY said:—

It is a very great pleasure to take the chair this evening for Mr. Vout Peters. We have a great deal in common. We are both members of the Theosophical Society. Spiritualists ought to thank those who come forward publicly, as it requires a great deal of courage to do it. Nowadays you may not talk of Heaven—but you may talk of the Fourth Dimension and scientists do not mind at all. And the newspapers are beginning to talk of clairvoyance as a real thing. A theory of X-rays is put forward in this connection. There may possibly be something in it. A little bit of clairvoyance may be explained that way—the seeing inside of people's pockets, for instance. X-rays are next to the violet rays, which are at the top of the spectrum, and would mean a little greater development of sight. That sort of phenomena may have something in it, but it does not explain the wider flights of clairvoyance—travelling clairvoyance—and the wonderful things Mr. Vout Peters shows us. Also in the papers two or three days ago a man was spoken of as a wizard because he could take a letter in his hand and describe the writing. Mr. Vout Peters can do a great deal better than that. But it is a good thing that they should be agitated and excited over it. What, however, is rather too much to expect is that we should become agitated and excited over it. They want us to regard this as a new discovery. Knowing the methods that Mr. Vout Peters has shown us through his great gifts we cannot be expected to get excited over the little things.

Mr. A. V. PETERS, in the course of his address, said:—

In my early days, when I read Florence Marryat's "There is no Death," I wondered what mediums were like. I had an idea that they must be rather curious-looking individuals, as most people who know nothing of our subject imagine us to be—neurotic, pale-faced, unhealthy-looking creatures. I want to tell you to-night a little about what it feels to be like when one is a medium. None of us ever sought mediumship, but it always showed itself long before we knew anything of Spiritualism. This was Mr. Vango's experience, Mrs. Corner's, Madame d'Esperance's, in fact, that of nearly all the mediums I know. I believe in my case it is partly inherited, for my mother possessed the gift of seeing clairvoyantly. I remember once when I was a schoolboy arriving home and finding her in tears; she was not a woman given to weeping. I asked her what was the matter, had she received any bad news? She said, "No," but she knew that something had happened to my father and my brother. I must here explain we lived at Wandsworth, and my father drove everyday in a dog-cart into London. On this occasion my mother was convinced that an accident had happened, although she had received no word. She told me to hurry back from school. When I arrived home I found my father and brother in bed, their horse having taken fright just outside St. Thomas's Hospital. These two were injured but the coachman escaped. My maternal grandmother, too, had this gift, as also did my mother's brother.

As a child I soon realised that I was different from the rest, being sensitive and living in a dream-world quite of my own.

I remember being conscious of dreaming before I knew



MR. ALFRED VOUT PETERS.

the meaning of the word, and, as I grew older, realised that the normal five-sense consciousness is only part of the whole.

I often saw clairvoyantly in dreams. One dream was very remarkable; my childhood home was very near the Thames, at the back of us was a canal which we had access to owing to my father's business. In my dream I was on the quay of the canal watching between two gates which abutted on to a road. I saw a funeral procession, and I felt it was that of my uncle. I recognised my brothers and various members of my family, and I thought that I was wearing a white linen jacket, but could not join in the funeral procession, nor could I get near. I felt angry at this, as it seemed unjust to me. Months passed, my uncle was taken ill and died. At the time of his death, I too, was taken very ill, and on the day of his funeral was the first day of my convalescence. I was just able to walk to the gate (as

in my dream) to watch the funeral without myself being seen, for during my illness I had grown so rapidly that the only coat that would fit me was a white linen coat my mother had made for me, and I was also so weak it would have been impossible for me to have attended the funeral. Even during these early days I realised a deeper, inner self at work, oftentimes separate from the normal consciousness. This is difficult to define. Sometimes I felt as though I was very old, at other times as if I were a child. The older self was linked to people bigger even than my father or my mother, who, to my child-consciousness, were perfection itself.

But this state left me as I grew in knowledge and experience. At the age of sixteen I was in a bookshop. During the summer months only one assistant was employed, as my work lay outside the shop itself. On Saturdays the assistant often asked me to mind the shop whilst he retired to have a smoke. On one particular Saturday he had been longer away than usual. I was rather annoyed at this, as Saturday afternoon was my half-holiday, and naturally I wanted to be away; at last he came down, apologised for keeping me, and I hurried away from the shop.

Suddenly I heard him call me by name. I turned round to see him running after me, beckoning me back to the shop, he himself returning hurriedly. I hesitated, realising that if I did not return I might get into trouble on the Monday. When I entered the shop he came towards me from a small back room. He was very surprised to see me and asked me what I wanted. I said, "You called me." He said, "Nonsense; you know I am alone here." I again asserted that he had called me and that I had seen him. He said, "This is one of your dreams; but I do want to see you. What about so-and-so?" mentioning the name of a person for whom we had to obtain some books. He afterwards

advised me not to dream so much but to hurry home or I should find myself in a lunatic asylum. As you may guess, this incident puzzled me.

Some time after this I became connected with the Society of Friends and was at a Friends' meeting. I was not then conscious of seeing clairvoyantly spirits out of the body. We were sitting in meeting, and as is our mode, all silent. In front of me was sitting a woman friend, then there was a vacant space, but the space suddenly became filled by a woman who turned round to me, saying that she was the first woman's mother. She was dressed in the old Quaker dress with the distinctive bonnet. I made a mental note of her features and during the day, by diplomatic and careful questioning of the caretaker, was able to substantiate the identity of the spirit.

My first séance took place in 1895 on the third Sunday in March at a sister-in-law's house. She had become a Spiritualist at the death of my brother. I knew nothing of Spiritualism beyond having read Mr. Stead's "Real Ghost Stories" a little before. We had table movements and knocks; I was suddenly thrown over the back of a chair, my feet being on the ground. My back bent, and a voice very loudly, coming from my body, called my

sister-in-law by a pet name, of which name I knew nothing.

After this I found a séance-room here in London where I could sit, as with the exception of my sister-in-law my own people knew nothing of the subject. As the state of "control" puzzled me, I should like to describe what it feels like to be controlled. I concentrate and make my mind a blank. I then feel passes being made in front of my face, then down the back of my head; a condition of sleepiness gradually steals over me. This state alters as to its depth; sometimes there is a state of semi-consciousness which I dislike. During this state my physical body is being used to express the thoughts which are sometimes contrary to my waking thoughts, but now mostly I do not know and do not care what is said through me. During the time when I am giving "normal" clairvoyance I realise that there is a condition of extraordinary exhilaration which brings me into touch with vibrations much higher than those of ordinary everyday life. Music affects me; the mental atmosphere of the people to whom I am speaking affects me; but I am unfavourably affected by a badly ventilated room or hall; a heavy, listless audience who are already tired out by a lecture preceding my demonstration makes it almost impossible for me to work.

I should like to describe rather fully what I think constitutes a medium. First, we may take the average man of the normal type who only has his bodily strength and who is generally employed as a labourer, whose mental outlook is limited, and who never rises in the social scale. Then the second type is the man who expresses himself more on the mental plane—shall we say a clerk, a shop-assistant—gradually rising in the scale of expression until we get to the manager or originator of a large business; or a stock-broker. Then there is the artistic type, either man or woman, who can express some idea or emotion in art, such as pictures, music, acting, etc., where the imagination is very keen and vivid. Now the medium may belong to any of these types, but has an extreme sensitiveness and under some conditions can function in a body and a state of consciousness that is super-physical. If you can conceive of the dream consciousness expressing itself, imposing itself on to the waking consciousness, that would express it. Mediums often have great difficulty at first in distinguishing between these two states of consciousness. But after a time this is easily done.

In my experience I find that mediumship is altering tremendously and there is more co-operation by the medium with the spirit side of life.

I came into Spiritualism when many mediums were used purely automatically. I heard of one in the North of England who used to "hawk fish" in the street; he could not correctly speak English. Under the control of an old Greek professor he would discuss Greek philosophy.

I saw a curious instance of automatic control in Holland. A stupid Dutch peasant woman had written automatically in Dutch. In the middle of the writing appeared this sentence in English, "This woman is a d—d fool."

When "Moonstone," my control, first came to look after me, he complained that my brain was not developed enough to be used by those spirits who wished to make use of me in the future. He said, "Too much poetry; too much romance; not enough philosophy." And I was told to read Carlyle, Ruskin, and authors who would make me think, and I had to do so. I am giving this instance to show how the spirit-people have a greater power of expression through a cultivated brain than one which is allowed to lie fallow. I have watched other mediums, some who started their work at the same time as myself, who were better in their mediumship than myself; but some have fallen out, and some have stood still; some have retrograded. One I know boasted that he had not a book in his house and that he never read.

In the early period of mediumship one may get all forms of phenomena. I have had, three times, materialisation from myself; automatic writing and drawing, knocks and raps. Mrs. Corner, the medium, was occasionally wonderfully clairvoyant. In my early days, when sitting at table, it was difficult to overcome the feeling that I was not cheating, as I noticed before the table began to move an impulse come through my hands which I analysed and found was not a physical one. As soon as the impulse started the tilts or raps continued. Mrs. Corner once told me that in the exercise of her materialising mediumship the phenomena varied in its mental calibre, according to the sitters at the circle. I notice this, too, in my mental mediumship.

I should like to emphasise one point strongly. Psychic development is quite apart from spiritual advancement. One can be a good psychic with very little real spirituality; but when a medium cultivates truly the spiritual part of the nature, then the communications become really high and elevating. Occasionally, I have had glimpses of cosmic consciousness before I had even heard of the term; I felt blended with a tremendous force that was pulsating through nature.

I believe that in the future we mediums will be better understood, and greater care will be taken of us. In fact mediumship will become a part of everyday life as acting, singing, are at the present. Men and women will cease to lie, to cheat, and to be unkind to each other as they will know that it is unwise, and then the whole mass of man-

kind will realise their immortality, that life and its responsibility must be taken seriously, and that half the ills we suffer from are man-made. A higher conception of humanity will come into the world. Man's destiny will become more fully revealed to him as a being who must go forward, ascending the heights of being and attaining the glories which are his by right of divine inheritance. And all this will come through mediumship in its larger sense, for all things are mediated to man, and everyone is a medium for something.

At the conclusion of Mr. Peters' address, which was loudly applauded, and of which the above is a necessarily brief summary, Mrs. de Crespigny expressed the deep interest with which she had listened to the lecturer. The personal note was always interesting, and it was useful also to learn how mediumship is developed. She had once attended a meeting organised by Messrs. Maskelyne and Devant to prove that they could do just as much as any ordinary medium. She was so overcome by the ridiculous and foolish performance of the person who posed as a medium that she was unable to make any correct observation of him. As far as I remember (she continued) his hair was ten or twelve inches long; he had bare feet and an eccentric costume. And that was their idea of what a medium should be! I should just like to tell you a little story which will interest Mr. Vout Peters, because I have not told him before. Not very long ago he was having a demonstration at which I was present, and, as usual, things were put in a tray. Among other things I put in my little charm. It is an old Egyptian cartouche (a relative brought it from Egypt), and in these days it is very hard to tell its true history. I put it in the tray, and Mr. Vout Peters took hold of it. He said it was between three and four thousand years old; that it brought to him a sense of sand in the desert, and he said it had been buried for a very long time. Later I showed the charm to Sir William Flinders Petrie, the great Egyptologist, and asked if he could tell me anything about it. He said it was at least three or four thousand years old. (Applause.)

Some questions and discussion followed, and the proceedings closed with the usual expression of thanks to the lecturer.

ANIMALS AS GHOST SEERS.

To the Editor of LIGHT.

SIR,—*Appropos* of the interesting letter from a correspondent in LIGHT for October 27th referring to the refusal of a horse to pass the spot where the dead body of a Cuban scout had lain but which had been removed, perhaps two somewhat similar cases that have come to my own knowledge might prove to be of interest to your readers.

Many years ago a friend of our family—a doctor in one of the southern counties—was driving a friend home from the town, when at a particular spot both men fell silent and the horse kept his ears pricked all the time. At last one asked casually, "Do you see anyone on the road in front?" The other answered, "Yes," and they then compared notes as to dress and appearance. As they spoke the figure of the cloaked man vanished.

When they were at supper, the groom came to his master and asked if there had been an accident on the way as the horse was trembling all over and was covered with sweat.

The spot where the appearance occurred was close to where a murder had been committed some years previously.

The second story concerns not horses but bullocks—creatures one would not naturally associate with a high sensitiveness!

It was told me by a gentleman who had recently returned from Penang, where he held an important post in the telegraph service.

On a certain day when a great annual festival was to take place, something went wrong with the electric works, and a man had to climb one of the posts to attend to it. He was unfortunately electrocuted and the body was with difficulty removed in time for the procession to pass. When the bullocks who were drawing the special shrine, or idol, reached the place where this happened, nothing would induce them to pass the spot, and the whole procession was brought to a standstill.

I think the subject of these mysterious effects upon animals is deeply interesting and for obvious reasons—it rules out all glib "explanations" of telepathy and sub-consciousness.—Yours, etc.,

S. R. CANTON.

4, Garway-road, W.2.

MISS HARVEY, of Hulham House, Exmouth, "Dr. Beale's" medium, has concluded a useful week's work at the British College. Diagnosis of disease, and general advice regarding health, and instruction to would-be healers, are the aspects under which "Dr. Beale's" personality is shown. At a public meeting on November 2nd, before a good audience, "Dr. Beale" spoke of his home of healing, and answered many questions.

For Armistice Day.

A SYMPOSIUM OF REFLECTIONS AND MESSAGES BY SOME
DISTINGUISHED READERS OF, AND CONTRIBUTORS TO, "LIGHT."

BY THE REV. G. VALE OWEN.

"Then comes to them our Great Lord God, Master of every trade,
And tells them tales of His daily toil, of Edens newly made,
And they rise to their feet as He passes by, gentlemen unafraid."

Scene I.—PEACE.

Easter morning, 1909, in a village church in South Lancashire. Kneeling at the altar rails are a dozen boys and girls. Standing in a queue down the aisle is another dozen mingled with parents and friends who have come with the young people on the occasion of their First Communion. The whole church is beautified with a profusion of spring flowers. From the trees in the churchyard birds are trilling their spring song of life re-born; for "the winter is over and past." The congregation have their own spring song:—

"Jesus lives! No longer now
Can thy terrors, death, appal us."

The service closes with the Benediction: "The Peace of God, which passes understanding, keep you. Amen."

Scene II.—WAR.

The village church at 7.15 a.m., on a week-day, August, 1914. The Minister in the vestry is just donning his cassock. He is alone. A knock at the vestry door. The Minister opens it and finds a lad of eighteen years standing there bathed in the morning sunlight, smiling, who says, "Good-morning, Vicar. Sorry I could not come with the other three last night to say Good-bye. I was busy getting my papers and things together. I am just off after them now. We go by the eight-ten from the Central."

"Not going back home again first?"

A shadow flickers over the strong, young face, and is gone.

"No, sir, I've said Good-bye to mother and the others. I've got to hurry now to catch up with the other lads."

"Good-bye, my dear lad. You've done the right thing. Be strong and go straight and do your duty. We shall be praying for you here at the home-base."

"Yes, sir, we all know that. Thank you, sir. Good-bye."

"Good-bye, again. Let me know where I can write to you."

"Yes, of course."

"God bless you, my dear lad."

For ten seconds their right hands grip each other. Both faces are immobile; but thoughts come and go with lightning speed. They understand, and words are needless. The boy departs at a trot. A strong, simple, splendid soul, that lad; like the rest of them!

The minister closes the door and walks rather slowly and thoughtfully to the belfry. Twenty strokes of the bell. The cottagers—the women-folk in the homes and the men-folk in the fields—will hear and join their prayers with his for their kin who are off to the war. He proceeds to the prayer-desk with a lump in his throat to say Matins. He is older than these gallant, buoyant lads and knows a little more of what this new war is going to mean to them and their loved ones at home.

"We commend them and our cause to Thy care, O Lord. Make them to be strong and of a good courage in the day of battle; and if it please Thee to take them hence, then — Amen."

Scene III.—PEACE.

The Vicarage, on a Sunday in 1920, after Evensong. The vicar and his wife are sitting alone for communion with their friends who have passed within the Veil. A message comes through, "God bless you, vicar, and you also, ma'am."

"Who is this speaking?"

"Oliver Lowe, and Jimmy, and a whole lot of us."

"Oh it's you, is it? Well, lads, how are you getting on in your new life?"

"Oh, fine! It's much better over here than on earth. But we haven't come to tell you about that to-night. We

were at church this morning. We gathered in the churchyard and lined up and marched into church, all in our ranks, just like on earth, you know. We all joined in the service, and it helped us greatly."

"How?"

"Well, it bucked us up and made us feel happy and strong, and nearer to our own folks. There were a lot of them there this morning. You know what we mean, don't you? You used to teach us about it."

"Kind of Communion of Saints idea; is that it?"

"That's right. Well, good-bye, and thank you, and the lady, too, for letting us speak to you. Please give our love to those at home, and tell them we are all right here, Good-bye."

"God bless you, lads."

"Good-bye and God bless you both, and all our dear ones."

The vicar and his wife sat for a few moments thinking. An invisible congregation, mingled with the visible! The words of the old hymn sung that morning glowed with new light, a mellow, heavenly light,

"One family we dwell in Him,
One church above, beneath,
Though now divided by the stream,
The narrow stream of death.
Amen."

H. W. ENGHOLM.

He was reading from the "Times":—

"The enemy are now in full retreat and our advance continues according to plan."

She ceased her knitting and both instinctively looked in the direction of the boy's photograph that stood on the small table by her side. The flickering flames from a cheery wood fire lit up their faces and that of the boy's portrait. Pride and love in their glance seemed to light up the room still further in spite of the gathering shadows of the November afternoon. A knock at the door, the old butler comes out of the gloom at the end of the room and delivers a telegram and waits.

He reads, "His Majesty the King regrets," and then stops. She gives a little gasp, a trembling hand rests on his arm. He cannot read the rest. She reads it while his arm steals gently round her as she sways. The butler breaks the silence: "Bad news, sir? Is the young master —" He nods slowly as she walks from the firelight towards the gloom at the end of the room. Followed by him she mounts the staircase to the door next to their bedroom.

It is nearly dark in the boy's room as He and She stand by the side of the empty bed. The boy's happy home days are chronicled in every corner; his golf clubs, his cricket bat, his books, his girl's photograph. His last picture is hanging over the bed. She put it there the day he left for France. The handsome face looks down on them both.

His eyes and mouth are just like hers and he has his father's forehead and chin.

She glances upward and the picture of the soldier boy fades into that of a happy baby, then memory's magic conjures up the laughing schoolboy, a vision that soon becomes the manly student, so like his father yet such a boy after all. And as the evening shadows fall and night gathers day to its fold, the visions become blurred and the kindly darkness hides the falling tears as He and She kneel with bowed heads resting on the white coverlet, his arm around her, as the message flutters to the ground, "His Majesty the King regrets."

The King of Heaven regrets, too. So does the boy, for could He and She but know that there the boy stands so close to them longing so greatly to convince them that he is with them. Oh, did they but know. Will they have to wait until God calls them home before the truth that there is no death becomes their anthem. The stone was rolled from the sepulchre of death two thousand years ago. The Spiritualist will see to it that the stone will never be rolled back again. The resurrection was true then, and it is true to-day. Oh, men and women, heal that wound of war and dry your tears, for the King of Heaven would have it so. A myriad host are smiling through the November gloom of Armistice Day. Look up, not down, and listen to what a thousand parents have to declare. A gospel with healing in its wings, is sounding throughout the world to-day. It tells of life and love, of Many Mansions, of light and beauty, and God's summerland, where your boy and mine are happy, knowing and loving us in a manner no earthly experience can give. Spiritualism is another name for this gospel of comfort. God was thinking of us and Jesus was pitying us when the angels revealed to the nations the greatest truth the world has ever known. There are no regrets in the Kingdom of Heaven, but there is an intense longing in the hearts of its denizens for us to awaken to a realisation of their near presence, and that longing will never cease until all have heard the gospel that will surely bring the kingdom of love to earth and seal an armistice between heaven and earth that will last for ever and ever.

SIR WILLIAM BARRETT, F.R.S.

I gladly respond to the Editor's request for a few words in the symposium he is publishing on Armistice Day. What poignant memories the recurrence of this day brings into thousands of homes made desolate by the brutal and futile wickedness of war! How many stricken families to-day are longing for "the touch of a vanished hand, the sound of a voice that is still." In the dumb agony which paralyses the soul when some loved one is snatched from us, there comes the unutterable yearning for some voice, some sign, from the beyond. What obstinate and age-long questionings arise! Is our life a paltry misery closed in the grave, or is it the vestibule to a larger and fairer existence with more capacious powers than we now possess? Is our Christian faith a mockery? Can we have some experimental evidence that the soul survives the dissolution of body and brain? A rapidly increasing number of critical and distinguished men, many of whom used to sit in the seat of the scornful, have had their scepticism removed, and now openly proclaim that they have obtained such evidence, and are absolutely convinced of the survival of the soul after the loss of its earthly garment.

But no single piece of evidence, such as the resurrection of our Lord was to His disciples, can permanently overthrow the repeated and universal experience of mankind, that conscious life appears to cease upon the death of the body. It is the cumulative and converging evidence obtained by many independent and critical investigators, that has conclusively established the existence of a spiritual world peopled by intelligent beings, many of whom have been able to get into touch with us on earth and have satisfied their friends that they are in very truth the dear ones they loved but have not really lost.

It is true the messages they attempt to send us are often most disappointing and coloured by the mentality of the medium. The explanation doubtless is that mind cannot express itself except through some material framework; hence I believe that the true and full personality of the discarnate awaits the spiritual body with which the soul will be clothed. The attainment of this may be deferred, as St. Paul states, until the general resurrection, and when attained it may cause the soul to lose all touch with this plane of existence. Meanwhile the discarnate, as Cardinal Newman states, seem to be "wrapped and swathed about in dreams." In his excellent and open-minded little book, "Love After Death," Father Hole gives the view of the Church regarding the state of the soul after death, and shows it is consistent with much of the evidence obtained by Psychical Research.

Long ago that able writer, Miss Julia Wedgewood, through whose hand came many wonderful and evidential messages from the unseen, wrote, "Those who will not investigate Spiritualism, for good reasons or bad ones, have no right to any opinion about Spiritualism. It has brought to me a profound sense of the continuity of our existence here and hereafter."

BY THE REV. ELLIS G. ROBERTS, M.A. (Oxon.).

Let me quote a few lines from "The Red Dragon, and the Black Shirts," a pamphlet written by Sir Percival Phillips.

"They (a troop of the Fascisti) were drawn up in a hollow square with their battle flags, and their Commandant called the roll. It included the names of all the Fascisti who had died in action. As the name of each fallen hero was spoken all the Crusaders answered 'Here!' And when the roll was complete the second in command saluted and said in a loud voice, 'All Present.'"

Whether or not we approve of the methods of the Fascisti this much is certain. They have a noble object in view, and they pursue it, counting not their lives dear to themselves. So far they claim our admiration, and their country deserves our envy. It is a ghastly thought that of the thousands of young men and young women, belonging to the privileged classes of our own country, so many will go away from the Armistice celebrations to resume a life of mere, frivolous, mischievous amusement, accepting as their due what has been won for them by past generations with the far-off interest of tears, and saved for them at the price of blood by the men of the war, doing nothing to increase what should be the common inheritance, or even to hand it down intact to those who come after. Meaningless to such as these is the Communion of Saints. The Communion of Saints is for those who hunger and thirst after Righteousness, and in their quest for it will break down every barrier, be it the barrier of the Grave. A noble band, from the veteran scientist, full of years and honour, or the great writer whose fame is in every English-speaking land, to the collier or the carpenter whose home is in some dingy village: a noble band on this side, nobler yet on the other, from Enoch who walked with God to those of our own generation, who, but as yesterday, crossed the narrow sea. Scattered by space, scattered by time, yet are they members of the same goodly fellowship, and when on Armistice Day the world is hushed awhile let us listen for the voice of Him that shall call the roll, and the great shout of him that shall answer "All Present."

MRS. PHILIP CH. DE CRESPIGNY.

It has been said this is a materialistic age; that the flower of chivalry has wilted, and that the finer emotions have been left behind and forgotten in the race for gold. But is it so?

On past Armistice Days there has been—as there will be to-morrow—a vast concourse of people in Whitehall representing the heart of the nation, laying tributes of love and gratitude at the foot of the nation's shrine. Never before have nobler paeans of praise and remembrance been evoked than those sent Heavenward from around the Cenotaph. The fragrance of the gardens of England has carried the message of a lasting devotion to that great army on the other side of the veil waiting to receive it—men who died for ideals as truly as any knight of old. There will not be a soul in all that vast crowd who will not be there to do honour to those others who died for the right, and they will but meagrely represent the millions more in this country who would be there if they could.

With the flame of remembrance burning brightly in France at the grave of her Unknown Warrior, and our own great gathering round the symbol of the nation's lasting devotion, who can say this is an age of rank materialism?

Let the pessimists take heart!

MR. H. DENNIS BRADLEY

(Author of "The Eternal Masquerade").

On this, the fifth anniversary of the Armistice, which ended the most devastating war in history, it is appalling to look back on those five years and view the mockery that has been made of the Peace we had so longed for during the weary struggle.

One of the chief reasons for the misery and chaos which exists to-day in Europe is the evil spirit of materialism. The spirit of the age has become materialistic and this carnivorous god is devouring the soul of man.

That is why the indisputable evidences of an after-life which have been given to some of us should be looked upon as great counteracting influences against the acceptance of a gross materialism leading only to the blind alleys of existence.

I am inclined to think that during this twentieth century such progress may be made in our psychic studies and such revelations may be vouchsafed to us from intelligences on a higher plane that a new force of inspiration may sweep through the world and revolutionise the thoughts of man.

Spiritualism may become in the future not only the religion and the philosophy of us poor human beings, but it may become, as it should, the one chief science of our earth.

MR. STANLEY DE BRATH.

The present state of Europe is a sad commentary on the sacrifice of young lives, many of whom watch for the results of peace and good-will for which that sacrifice was made. Unemployment needs the same sacrifice of pleasures and the same unity of purpose as prompted the sacrifices of the war. Reconstruction can only be based on co-operation between all classes; by the reversal of the mentality of ill-will and the refusal to face facts that are so painfully manifest. Already there are those who speak complacently of "the next war." If it is to be averted a great effort of good-will must be made, and the effort must be continuous till a League of Nations has the weight of the whole population of Europe behind it. There needs no prophet to foretell that unless it is made while there is yet time, there will come a cataclysm that will leave industry ruined, credit annihilated and "man a gaunt wanderer amid the ruins of a civilisation that his folly has destroyed," to learn by utter misery the consequences of enmity as a principle of conduct and materialism as a philosophy of life. Spiritual conviction comes first; moral improvement follows it, and finds its expression in private conduct, social life and foreign politics.

SIR OLIVER LODGE.

The cessation of hostilities was an event regarded with mingled feelings of relief and disappointment. Many felt that it was premature, and would not lead to a real peace. In the past there have been instances of friendship cemented by past conflict and generous treatment—of which the names South Africa, Botha, and Smuts, recall a striking example. Would that anything like that might be the outcome in this case also! The difficulties are immense. There has been no real settlement yet. But we must have faith in Higher Powers, who brought us surprisingly through the war, and can see further ahead than we can to a time of restoration—not too far distant let us hope—when peace and goodwill among men can be restored on a firmer and more permanent basis than ever before. For this it is our privilege to strive. The intervening time is full of trouble and uncertainty—it is always darkest before dawn—but upon us is laid the burden of carrying on and completing the work begun, in grievous pain, by those who laid down their lives for humanity. Some day they will see of the travail of their soul and will be satisfied.

MISS FELICIA R. SCATCHERD.

In the white light of Spiritual Verity, principles are redeemed from platitudes; and truisms restored to their rightful place in the body of that Truth which sets men free.

During the solemn hush of the Great Silence, the most heedless may become, if only for a moment, at one with Reality, may feel with, hear from, see into the Causal Realm, of which earthly existence is but an effect. Thereafter physical life is transfigured, transmuted, and, like Lazarus, on his return from the grave, which Blake tells us is "Heaven's Golden Gate," the human spirit bears henceforth the impress of the celestial vision to the end of its mortal pilgrimage.

In this wave of awareness, made possible by remembrance, one may watch grief-stricken, toil-worn, even crime-hardened countenances grow radiant with the glory of a "light that never was on sea or land"; but imagination alone can depict the joy of our arisen ones on this great anniversary of "listening-in" between the Quick and the Living Dead.

VISCOUNTESS GREY OF FALLODON.

"Love for the loving,
Joy for the joyful,
Hope for the hopeful,
Truth for the truthful,
Peace for the peaceful,
Thought for the thoughtful,
Strength for the healthful,
God for the Good

"Break down the walls of your Earth prisons; liberate yourselves from the bondage of the lie; make for yourselves palaces of Peace and Truth wherein ye may dwell with the Holy One, and find deliverance from sorrow. Rise! for the time of the great Task is here. Dwell in the Spirit. . . ."

—The words of Kapilya the Messenger (born in Lhasa, 1791).

MRS. F. E. LEANING.

Armistice Day is the youngest of the great Days of Remembrance kept by ours or any nation, and as this and other anniversaries pass, it is inevitable that the passion that begot them should cool. Meanwhile, we know that those beyond glory in the love and remembrance that still flows in full measure towards them at this season. But the thought that comes to me to-day is that they care even more for something else; for the great constructive Divine purpose which should unite us, seen and unseen alike, everywhere. Surely they must prize our co-operation in that "doing of the Will" beyond any personal recognition alone. Let us give them that on Armistice Day, and every day, and England's troubles would soon enough cease!

VISCOUNTESS MOLESWORTH.

Armistice Day is as popular on the other side of the gulf called death as it is here with us who celebrate it. But if the wishes of those who have passed on were consulted, it would be a day of rejoicing with us as with them. Perhaps they realise that the awareness of their spiritual proximity makes the physical loss more apparent, and the massed spirit vibrations cause the heart to swell and the eyes involuntarily to overflow. But deeper than this should be the realisation of great joy—joy in the reward of achievement and the knowledge that each year brings greater spiritual force on both sides and unity of purpose among all Churches and denominations.

SUSAN COUNTESS OF MALMESBURY.

"Peace with Honour," once we cried,
"War for Honour" we have borne;
Peace or War, what'er betide,
Blackest night or darkest morn.
Revolution, civil strife,
Fraud and Ruin—all are rife,
Silence! kneel before their grave,
Who did England's Honour save.

SIR ARTHUR CONAN DOYLE.

Armistice Day will, I believe, with the spread of knowledge, become the great psychic feast of the whole year, for it is the one occasion upon which we all deliberately hold up our hands to meet those which are extended down to us. If those who died for the safety of the old world could bring about this reform in the new world, they would be our saviours for the second time.

SIR EDWARD MARSHALL HALL, K.C.

The night is dark and we are far from home. Lead, kindly light, till morning breaks, and again we see those angel faces smile which we have loved long since and lost awhile.

ON THE FEAST OF ST. MICHAEL AND ALL ANGELS.

A WONDERFUL NIGHT AT THE "OLD VIC."

[We take the following from an article on the "Old Vic" in the "Sunday Times" of the 4th inst. The name of Mr. Ernest Meads, which appears in the article (from the pen of Mr. Hannen Swaffer) is well-known in Spiritualism as that of an eloquent speaker, and a devout Spiritualist.]

Yes, there are stories by the thousand. But the most wonderful performance of all was on the night of St. Michael and All Angels' Day, when there was a terrible raid over the Waterloo district. They played "King John" that night, and Sybil Thorndike, whose husband was in the Army, acted as Constance, while German bombs were bringing down part of Waterloo Station, just over the road, and a row of houses, a few hundred yards away. During the worst moments, when the noise was deafening, Ben Greet sent on Ernest Meads, an actor who has appeared at the Old Vic. in all the Shakespearean plays except "Titus Andronicus," and who possessed a very big voice, saying, "Go on, Meads. You've got a twenty horse-power voice. Shout 'em down!'"

Overhead were German aeroplanes. And bombs were falling. But, through all the noise the quarrel scene of the lords was played, everyone roaring at the top of their voices, so that they could be heard. At the very moment that Falconbridge was saying:—

Some airy devil hovers in the sky
And pours down mischief,

the bomb dropped on Waterloo! But they went on acting. The atmosphere in the house was so electrical in its patriotism, when the closing lines of the play were spoken:—

This England never did, nor never shall,
Lie at the proud foot of a conqueror,"

that the management, in commemoration, had the words from "King John," said more proudly than ever that night, painted above the proscenium arch:—

Come the three corners of the world in arms
And we shall shock them: nought shall make us rue,
If England to itself do rest but true.

The effect in the neighbourhood was wonderful. Dwellers in the humble streets, near by, began to use the theatre as an air-raid refuge!

"It seems to help us so, when we just look at those words," they said.

Agnes Carter, then a child of eleven, was playing Prince Arthur on that night. But even she did not falter, though her scene came in the worst moments of the raid.

After the performance, as no trains or trams were running, Miss Baylis wheeled the child home on a bicycle. They went through roads strewn with broken glass and debris, which neither of them noticed because of the semi-religious fervour with which the performance had inspired them.

As they passed the police station, policemen were sent after them to tell them to "Take cover." But both of them were so exalted by the closing lines of "King John," and Miss Baylis's devout consciousness that it was the Feast of St. Michael and All Angels, that they passed on, hardly hearing.

It was not till the next day that Miss Baylis found her wrists were badly strained, because of the difficulty of riding a bicycle with a child's weight as the extra strain.

When the air raids were at their worst, and when some London theatres had closed down, there was great poverty in the Old Vic. neighbourhood. The company had been rehearsing then, for three weeks, in readiness for the new season.

Sybil Thorndike, now a West End star, but then earning only a few pounds a week, and all the other members of the company, went to Miss Baylis.

"We shan't mind," they said. "We shall understand if you feel we cannot open to-morrow."

They knew how their leader had tried to keep Shakespeare's banner proudly flying. Their whole living depended on the Old Vic.; but they thought it was the end.

Lilian Baylis's reply should become part of Shakespearean history.

"We shall open unless the roof is blown off and we're all in little pieces," she said.

And they did.

HOPE.

Earthquake, fire, and cruel sword,
Earth's dark heritage of woe,
Are clouds that bear the coming Lord,
Though the coming seemeth slow.
Sheen of glory from on high,
Streaming down from spheres afar,
Answering to the weary sigh,
With songs of joy—Heaven's gates ajar!

—HARRY FIELDER.

A REMARKABLE DIRECT VOICE SEANCE.

MOVEMENTS OF THE TRUMPET CLEARLY VISIBLE.

By R. H. SAUNDERS.

Séances for the Direct Voice, or, indeed, for most psychic phenomena, are usually held under conditions providing some conformity with psychic laws, as at present understood; but the one I am about to record transgressed conditions in many ways, and, in particular, the fundamental requisite (to most mediums) of complete darkness. It was held, too, with such an unusual setting that some account of it may prove of interest to readers of *LIGHT*.

The scene is laid at one of the largest and best-known of hotels in the West End—the time just before the dinner-hour, and the *dramatis personæ* a few humble individuals quite out of keeping with the black-coated folk awaiting dinner.

It was a strange place to hold a séance, and I had not contemplated being one of the sitters. I had looked the medium up to make an enquiry about a previous sitting, and I was pressed to sit, and I am glad I did so, as the sequel proved of more than ordinary interest.

After a chat in the smoking-room of the hotel, our host led us to the proposed séance-room, a large private sitting room on the ground floor of the hotel, lit by a long window, some nine feet high. To our surprise, we found no attempt had been made to exclude the light, an illustration of the casual manner in which even educated people are apt to treat the subject when ignorant of the requirements for phenomena. This was pointed out to the host. "Oh, we can remedy that. We just draw these curtains." But the curtains could not be drawn to within three feet of each other, and waiters were despatched for something to cover the window, but nothing could be found big enough.

The sitting-room was approached by a short passage, which gave on to a wide arched opening about fourteen feet by twelve. It was impossible to cover this opening, but it was thought that if the glass door, leading into the passage, were covered over, the passage itself might afford a chance of obtaining results. Waiters were sent for curtains, pins, and chairs, and we managed at last to exclude most of the light, after our work had fallen to pieces several times. Those who have tried this job know the difficulty; a ray will get through somehow, and gives much trouble to exclude. What with our unsuccessful efforts to keep the light out, the waste of time, the air of mystery the waiters sensed in their journeys backwards and forwards, and the feeling it was all no good, the business got on our nerves, and we could not expect phenomena. However, we settled down and formed something of a circle, the lady presiding at the musical box (which we looked to for the vibrations on which the voices are sustained) being outside the circle, and partly in the sitting-room. The light in this room was enough to read big print by, but the passage was fairly dark; yet sufficient light penetrated for me to see, dimly, most of the sitters, and, what was of greater importance, the trumpet, which I don't think I lost sight of from beginning to end of the sitting. Other sitters caught glimpses of it, but my position enabled me to get the best view. The musical box, an old stager, with a jerky action, had been going for half-an-hour, and no voices came, when I saw the trumpet move. It turned the broad end to each sitter, and then rose to the height of my shoulder, and moved about without any

visible support. In its motion it passed across the ray of light which came from the poorly-covered glass door, and instantly dropped to the carpet, as though struck down. The light had melted the power. The musical box was vigorously worked and again the trumpet rose, but crossing the ray of light, it again clattered to the carpet, and fell just by my feet, and quite twelve feet away from the medium. Recourse was had to the box again, and to my surprise a voice came from the trumpet—the broad end being near my feet and visible to me. "You have given us a big problem, friends," it said, "and we find it very difficult to speak. But we will do our best. There are many spirit friends here, and anxious to speak, but we will try our strongest voices first, and then give the others an opportunity, if we are successful." The voice at the start was quite strong, but it trailed away to a whisper, and the sitters discussed the best way of creating vibrations. One held that the musical box should be started again, another that the human voice produced the best vibration, and a lady said that prayer was the best, when the voice came again: "Prayer is good, always good, and we seek to keep every sitting sacred, but physical aid is needed, and music and singing help us greatly." We started the jerky box once more, and the trumpet levitated, still without apparent support, and a voice, in an unmistakable Scotch accent, said, "Ye've only yersel's to thank for this. Ye shud ha' blocked the light out. We're makin' a grand effort this side, but I doot ye deserve manefestations. Ye would ha' had a fine time if the condeetions had bin alricht." The voice died away, and more music, of a sort, was given, and the voice was heard quite strong, and addressing a gentleman sitter: "There's a mon here says he kens ye—a brither artist; he ca's himsel' a Frenchman, but he speaks quite gude English."

The spirit then gave a minute description of the other spirit, and the sitter recognised a friend. "When did he pass over?" he asked. "I did not know he had done so." "Wait a meenit; I'll ask him," said the spirit. We then heard two spirit-voices whispering together, and the Scotch spirit said, "He came here durin' the war." "Can he speak to me?" "Oh, aye," was the reply, "as soon as the power holds he'll hae a shot at it." The gentleman then said he had been touched quite forcibly on the head, and I observed that it was rare, indeed, that any real injury was done, when the voice we had first heard said, "It is possible that the power may fail just as we get the trumpet to you, and as we cannot then control it, it may fall on you, but never to harm you. At the same time I always counsel sitters to take their glasses off." "Shall I take mine off, then?" said the gentleman. "It would be better," was the reply. The Scotch spirit came again, and was asked, "Is there any pain in passing out?" The reply was, "The actual passin' oot gives nae pain whatever. The illness preceding it, accordin' to its nature, may." The trumpet turned to me, and I distinctly saw it. It was quite ten feet from the medium, who was sitting in his chair, and the voice said, "I hae a message for ye from Dr. Ellis Powell an' —" Just at this moment a powerful electric light was switched on in the courtyard at the side of the sitting-room. It flooded the room with a brilliant light, and invaded the passage where we were sitting. A faint voice came from the trumpet, "That's the limit!" and the trumpet dropped. It was hopeless to continue, and we gave it up. Some private messages were given, which I do not record here, only that which may be considered of general interest, but the great point of the sitting, and as valuable as evidential, was the visibility of the trumpet throughout, supported by psychic power.

THE TRANSFUSION OF LIFE FORCE.

To the Editor of *LIGHT*.

SIR,—I am greatly interested in your report of the transmission of vitality (by the breath) as practised by Dr. Henri Durville.

In the year 1904 I was living in an industrial town in the Midlands. I was investigating the claims of Spiritualism. I was a member of one of the Spiritualist societies of the town, and had, during the spring and summer of 1904, held a circle at intervals at my own home for the development of mediumship. This circle was made up of myself, my wife, and two or three friends, but as nothing worthy of notice took place, experiments died out. Sometime afterwards my wife and I decided we would resume the sittings by our two selves. About the middle of October my wife developed trance speaking; what she said that night does not matter here. I simply record that it was the first manifestation which came to us.

Four weeks later I came home from work one night (I am a factory hand) and found my wife lying on the rug before the fire seriously ill with pleurisy. The children were crying round her and she was too ill to climb the stairs to the bedroom. As soon as possible I got her to bed. I had no friends or relatives to help me. I was a stranger in a strange town. I was poor and could not afford a doctor, and was not even a member of a Medical Institute. All I could do for her was to get her warm in bed and some hot flannels, but she was in great pain. About eight o'clock

at night, although in pain, her cries ceased, and she passed into a trance. I was amazed, but remained quiet. After a few minutes the control seemed to be complete, and she spoke with a strong voice: "Get a piece of flannel and drop some camphorated oil on it; don't soak it too much; then place it on her side where the pain is; draw a deep breath and breathe gently but firmly on the flannel. Repeat this until you are exhausted; then rest awhile and do it again. It will be very hard work, but you must do it. Afterwards magnetise her side; you know how to do that. Don't mind her cries at first; it will ease the pain. Do this as often as possible—say three or four times a day. You must find the time to do it, and she will soon be well again. Keep cheerful, and don't worry. Good-night."

I cannot describe my feelings, this being only the second time of her trance speaking. I think I was most concerned at the time in carrying out the instruction. In three days my wife was down stairs doing her household work, although with difficulty. We continued the treatment and soon she was well again. For some time afterwards she had attacks of pleurisy (none so bad as the first), but at the first signs we resorted to the remedy that was given us on that wonderful night.

The reading of the article translated by Captain Carnell in your valuable paper induces me to send you this, in the hope that others may benefit by it as we benefited when it was given us those many years ago.

Yours etc.,
A. A. DODSWORTH.

Long Buckby,
Northants.

LIGHT,

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"BREATHING THROUGH."

A THOUGHT FOR ARMISTICE DAY.

The Great War which was to end war and inaugurate a new order of life and thought has sorely disappointed the hopes of those whose optimism was not a wise and tempered one. To-day we find the earth plunged in a welter of miseries and a conflict as great and painful as that of the war itself, although now it is more of an internal and chaotic than an open and organised warfare.

But Nature knows no sudden and miraculous changes, and the world-tumult around us must work itself out in the sequential method of cause and effect. We are witnessing the break-up of an old order which the new is gradually displacing with that trouble and disturbance which always marks a conflict between the Higher and the Lower laws and forces.

How can the world quicken and make easier this troublous transition? Only by a recognition of the spiritual nature of its life, and by co-operation with spiritual laws. The first step towards this for most men and women must be through the knowledge that "the dead are not dead but alive." The diffusion of that knowledge is a major part of the work of Spiritualism to-day.

As each Armistice Day comes round, with its few moments of Silence, we think of it as being, so to speak, a focussing point for influences from the Unseen. Almost it seems a tiny rift in the veil between the two worlds. In that brief silence, what revelations may not come, not necessarily phenomenal, but the deeper, stronger and more permanent impulses and inspirations of the living Spirit of Humanity?

The other day we heard a remark turning on the speaker's idea as to what might "transpire" during the Great Silence. We were attracted by that word "transpire." It seems just the right word, since to "transpire" is, literally, to breathe through. Would anything breathe through during the few moments' hush? Assuredly there will come to thousands who wait devoutly and reverently some quiet whisper, some delicate sign of which at the time they may be but half-conscious but which will later come to blossom and fruit in the life.

The spirit world around this world of sense
Hangs like an atmosphere . . .

At all times it "breathes through" into this nether world "a vital breath of more ethereal air." In moments of calm, whether in the individual or the national life, the conditions are favourable for such "in-breathings." May they grow in strength and significance from year to year—aiding not only the spreading of the knowledge that Death is not the end, but also that, as the poet wrote, "the Universal Spirit rules" and is slowly bringing into the world its own

great harmonies from the higher spheres, so that at last war shall be no more and all the nations shall live like a great and united family, while those on each side of the veil shall walk in loving consciousness each of the presence of the other. Instead of as at present the "breathing out" of "threatening and slaughter" there shall prevail the "breathing through" of ever higher and deeper conditions of happiness and peace, so that at last even this world shall be as a spirit sphere in itself—the veil of materiality having grown so thin.

THE POETRY OF PHILIP JAMES BAILEY.

To the Editor of LIGHT.

SIR,—It gave me profound pleasure to read (page 683) Mr. Wake Cook's lofty and impassioned eulogy of the author of "Festus"—the "Inspired Singer," the God-illuminated soul whose message to the world is surely destined to become a living force in the new age to which we are passing. In "Familiar Quotations," only three gems are quoted—eight lines in all. A crude assessment of values! It is more than half a century since I first read "Festus." After long years of neglect, I once more study its pages, and, like Mr. Cook, with a deeper understanding, an ever-growing wonder. I have a second-hand third edition with additions (1848). It contains fifty Press notices—six pages of them. The writers seem to have been dumbfounded and amazed at the sudden irruption of this transcendent genius into an unready world. I have often quoted from "Festus" in these columns and elsewhere, and on the last occasion incorrectly—an error you allowed me to remedy on September 29th. I can therefore heartily endorse Mr. Cook's suggestion that a collection should be made of the many clean-cut cameos of condensed thought to be found in "Festus." In a modest way, I have been jotting down a few in the hope that LIGHT might find some vacant space for them. I pity the man who can read unmoved Bailey's "Dedication" of "Festus" to his venerated father, and his touching and impressive "L'envoi." If you have space for the latter, here it is:—

"Read this, world! He who writes is dead to thee,
But still lives in these leaves. He spake inspired:
Night and day, thought came unhelped, undesired,
Like blood to his heart. The course of study he
Went through was of the soul-wrack. The degree
He took was high: it was wise wretchedness.
He suffered perfectly, and gained no less
A prize than, in his own torn heart, to see
A few bright seeds: he sowed them—hoped them truth.
The autumn of that seed is in these pages.
God was with him; and bade old Time to the youth,
Unclench his heart, and teach the book of ages.
Peace to thee, world!—farewell! May God the Power,
And God the Love—and God the Grace, be ours!

—Yours, etc.,

J. SCOTT BATTAMS.

October 29th, 1923.

While we agree with Dr. Battams and Mr. Wake Cook in their estimate of the grandeur of the thought expressed by Bailey, we feel that his defects of form are partly responsible for the neglect into which he has fallen. Some of his phrasing strikes us as being rugged and obscure—masking rather than revealing the ideas he sought to express. And the metre is deficient in places, so that the music—a prime element in poetry—is absent.

"OUTWARD BOUND."

To the Editor of LIGHT.

SIR,—It is so seldom that even an approximation to our psychic views is shown upon the stage that I think we should support it. Those who see "Outward Bound" at the Garrick Theatre will, I am sure, thank me for calling their attention to it, for it is the most daring, original and arresting play which has been seen in my time upon the London boards.

Yours, etc.,

ARTHUR CONAN DOYLE.

Windlesham,
Crowborough, Sussex.
November 4th, 1923.

OBITUARY.—LESLIE BUXTON.—We regret to learn of the decease of Leslie, the second son of Mr. and Mrs. Buxton, who, at the age of 20, passed away on the 3rd inst. at the Crewe Cottage Hospital. Mrs. Buxton's name is well-known as one of the Crewe mediums for psychic photography, and we offer our condolences to her, Mr. Buxton, and the bereaved family.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

We learn that all arrangements are now complete for the Spiritualists' Rally at noon on Armistice Day at the Queen's Hall, Langham-place, London. A large gathering is expected, and nearly five hundred children and members of the London Spiritualist Lyceums are to be accommodated in the grand circle. It seems advisable to suggest to those who intend being present at the Two Minutes' Silence at the Cenotaph in Whitehall that they gather on the Trafalgar-square side, or north side, of the Cenotaph, otherwise a difficulty may be found in getting out of the crowds and making one's way towards Regent-street if the Queen's Hall is to be reached in time.

Professor A. H. Sayce's "Reminiscences," just published by Macmillan, contains two ghost experiences, both unusual. The first befell the Professor at an old house, Timsbury Court, where he was given a tapestried bedroom with his brother. He went upstairs to dress for dinner:—

I was standing brushing my hair when I happened to turn to the right, and there saw a man standing a few steps away. I can see him still as he stood facing me, with a closely shaven face, fine features, dark-brown hair. . . . Without imagining for a moment that it was anything more than an ordinary individual who had found his way into the house, I rushed downstairs and there told my hosts that there was a strange man upstairs.

He was laughed at and came to believe that it was a delusion. But three days later both he and his brother, late in the night, saw by the light of a log fire "a human figure pass to the foot of the bed." They imagined it was one of the family with whom they were staying and thought no more of it. Months passed, however, and other visitors, who knew nothing of this episode, saw identically the same man. Some of them felt a "cold, clammy hand," and finally the family had to leave as the ghost became so troublesome.

The second episode concerns Mr. Seager, a well-known Oxford Orientalist, who died suddenly at Florence:—

The night after Seager's death the three of us (Professor Bywater, Mr. Stillman, and the author) were together in Bywater's room: Seager's body was already lying in its coffin not far away, and our conversation naturally turned upon his sudden death. By degrees we passed to other subjects, and it was growing dark, when we all three simultaneously heard the handle of the door turned, and, furthermore, saw it turned.

As the door did not open Stillman rose and opened it himself; no one was to be seen from one end of the corridor to the other. The occurrence made a great impression upon him; more than once in after years he reverted to it, saying, "The hand that tried to turn the handle was like that of a feeble old man."

Seager at his death was old and feeble. Bywater thought that what was seen was nothing more than the automatic movement of the handle owing to it not having been properly closed.

Mr. James Douglas, as he promised a week ago, has started again to investigate the subject of life after death. In the "Daily Express" of November 3rd he writes an article under the heading, "Is There a Test of Immortality?" With such a question before him it is not surprising that Mr. Douglas has not gone very far. If he were to think for a moment it might dawn upon him that there is one thing above all others you cannot prove and that is immortality. It is like trying to figure out the meaning of the words "for ever and ever." If a marksman aims too high he will certainly miss the bull's-eye. Nor will the marker take the trouble to tell him where the bullet went to. If Mr. Douglas takes steady aim at the bull marked "Is there a life after death?" or "Can those who have died tell us where they are?" he may possibly score. Over-emotion and lack of concentration, however, must be left behind when one is striving to win the highest possible—the truth about the survival of man after bodily death.

The "Northampton Echo," in its issue of October 20th, published a report of an Anti-Spiritualist meeting held recently at the Town Hall, Northampton, the speaker being a Mr. Algernon J. Pollock, of Weston-Super-Mare. The object of Mr. Pollock's address was a reply to the Rev. G. Vale Owen's recent lecture in Northampton, in the course of which the speaker said:—

Sir Arthur Conan Doyle is either a very ignorant or a very dishonest man. If it was not ignorance and blindness which characterised his utterances, then it was wickedness and blasphemy. Sir Arthur said that there was no room for Christianised Spiritualism, but Vale Owen thought there was. They could not agree among themselves. Twenty or thirty years ago Spiritualism

was blatantly and openly anti-Christian, but to-day it sought to throw a cloak of Christianity around it. The whole of Spiritualism was a lie. The departed could not communicate with this world.

The above remarks of Mr. Pollock brought forth from Sir Arthur a well deserved rebuke in the form of a letter which was published in the "Northampton Echo" in its issue of October 26th. The letter reads:—

Sir, I observe that in your report of Mr. Pollock's remarks at a recent meeting to attack Spiritualism, he is quoted as saying "Sir Arthur said that there was no room for Christianised Spiritualism." This, like much more of the address, bears no relation to the facts. We certainly have no room for such Christianity as Mr. Pollock expounds with such bitterness. It belongs to days which are happily gone for ever. We have, however, plenty of room for the broad sweet teaching of Christ, which is quite another matter. In my "Vital Message" (p. 182), I write: "Enough has been said to show the reader that it is possible to put forward a view of Christ's life which would be in strict accord with the most modern psychic knowledge, and which, far from supplanting Christianity, would show the surprising accuracy of some of the details handed down to us, and would support the novel conclusion that those very miracles which have been a stumbling block to many truthful, earnest minds, may finally offer some very cogent arguments for the truth of the whole narrative." In the face of that passage what becomes of the assertion of Mr. Pollock? Is it not manifestly untrue as regards my teaching? It should, however, be understood by those whose minds are broad enough to understand it, that the essentials of Spiritualism are the belief in the continuance of personality after death, and the possibility of communication. This may be reconciled, not only with every form of Christianity, but may be added with advantage to every great religion in the world. It is only with the materialist that we have an absolute division of opinion. Some speaker remarked that Mr. Vale Owen's lecture was not interrupted, and that, therefore, Mr. Pollock's should also have been uninterrupted. But the difference is that Mr. Vale Owen spoke like a Christian and a gentleman, without making injurious and malicious assertions about those with whom he disagreed. These naturally arouse protest.

In spite of appalling weather conditions on the evening of October 21st, a fair number of people were present at the small pavilion on the Hastings Pier, when the Rev. C. Drayton Thomas gave an address on "Some Evidences of Human Survival." The meeting was arranged by the Hastings and St. Leonards Christian Spiritualist Society. The father of the Rev. Drayton Thomas was a Wesleyan minister at Hastings, about thirty years ago. The Rev. S. Theodore Pagesmith presided. Rev. Drayton Thomas said he could speak with absolute certainty on one matter, and that was that their departed friends were able to speak with those on earth. He had studied the subject for many years and he had been privileged to talk many times with people on the other side. Everything he had had strengthened that God was the basis. The departed were only able to speak to them when there was a certain amount of psychic power placed at their disposal by people on earth. Psychic power was a Heaven-sent gift given to certain people only. He had worked with a woman medium, Mrs. Leonard, for seven years, and he hoped he would work with her for many years yet. He went every fortnight and heard from that simple woman's lips the best things he had ever heard from human lips. Someone much greater than Mrs. Leonard was using them during those times.

In concluding his address, Mr. Drayton Thomas said: How could the gift be used? It had been given to aid their powers and to assist their minds in the building up of a noble character. The power to speak to the departed could give very great comfort to those on earth, though they realised the assistance of the unseen helper. It was a help to the mind because it threw light upon man's destiny. They realised that the place to which they went after death was a place of possibility and progress where they could move onwards. Those who were not ready to progress or not qualified to progress would find helpers there to teach them. He was hoping that some day the Wesleyan Church would appoint him or someone better qualified to get into the matter for the Church. The gift was given to men to lift up their characters. It showed them how their conduct here would influence their place and position there; it showed them what to avoid and what to seek.

During the past week a test was carried out at the offices of "John Bull" in connection with a challenge made to the "Masked Medium" and her manager by Sir Arthur Conan Doyle to again give an exhibition on similar lines to those when Sir Arthur and others were said to have been tricked a year or so ago, Sir Arthur's contention being that until proved otherwise he is inclined to hold that the exhibition may have had elements of a psychic character about it. We hope to give particulars of the result of this test in the near future.

CAMEOS OF SPIRITUAL LIFE*

FROM THE LATER MESSAGE OF ANNE SIMON.

ARRANGED AND PUT IN ORDER BY THE RECIPIENT,
OTTO TORNEY SIMON.

(Continued from page 698.)

"LET HIM NOT FORGET THE TRELLIS IS GOLDEN."

The new era will come many times. So man progresses in spiritual waves. Each tosses him higher on the shores, and leaves him. The green of new places is for a while greener than in former days, the flowers rarer, more beautiful and fragrant, and his spiritual vision expanded. Earth-environment and ambition, however, soon surround him again, and materiality creeps into his being. But let the mortal remember that the latter lessens. It cannot be otherwise. He climbs, whether he himself is aware or not, the golden trellis towards the high spiritual places, amid earth-storm and ominous thunder-shocks, with viper-running lightning blinding for a moment his mortal-eyes, amid care and struggle and pain. But let him not forget the trellis is golden . . . delicate steps like those on which little vines run and put out their tendrils, seeking where they may place them!

"CARRY IN YOUR HANDS THE LITTLE LANTERN OF JOY."

And so his nature is ever one for the golden light of aspiration, vague seemingly, so frequently, as it is imbedded in gloom and canopied in darkness. But the light is there, my beloved brothers of earth! Seek it, and carry in your hands the little lantern of joy and hope, always pressing this forward, not minding the enshrouding darkness, but seeking and mounting one trellis-step at a time. I have told you they are golden, though their substance may seem gross to you. Ever upward, upward to the God-light! Do not falter! Remember, courage! Ever on! . . . You have reached it, and with a wild joy you toss away the lantern of hope! You need it no more, and sink into the ever-surrounding Arms of Eternal Love!

"IT IS OF THE CHRIST."

I am with you again, and will write! It is of the Christ! I have written of the presence of this divine Personality on my own plane, and have told you that He has come to the mortal worlds (not only the earth-world!), but abiding there in different forms and called by different names, but in the same Essence. He exists on other spiritual planes besides the one where I am in progress, but I will now speak of this Spirit-Essence of the Greater-Love, as it is commanded me, and as it is revealed to me in His existence on the higher planes. From His personality comes the highest quality (no word for this!) of the inner Essence of Love. It is given on each spiritual plane, as it may be received, and always on each plane permeates or flows as an Element, distinct from the emanations of spirit-souls of mortals that have "passed over" from mortal worlds. I am dealing with nearly the impossible to describe, and to bring the quality of the Christ-emanations to the mortal's consciousness.

THE CHRIST-PERMEATIONS OF LOVE.

In my first letters of the Message I dwelt, even there, on the personal, clinging love that surrounded the mortal in his first moments (earth's words) of the "passing over." I can but return to this explanation as the distinctive element of the Christ-permeations of love, enveloping, stimulating with the great love-wave of personal tenderness, as if all this were but for you, who receive. It is given on each plane to each spirit-soul of whatever creation, in direct relation to what may be absorbed by that spirit-identity of whatever creation. Its power increases (power is not the word, I cannot find the earth word!). Its celestial tenderness does not, however, permeate the spirit-consciousness to elation beyond the spirit-capacity to accept this. And as the acceptance of love reaches higher possibility as each higher plane is reached, so the Christ-emanations increase in their significance at this time.

THE SUPER-EXHILARATION OF THESE.

The relation of the Christ-emanations to us, however,

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as compared to the stimulation that the earth-genius receives, hardly exists, as the spiritual-rays in efficacy that come from the Christ-personality to us are of such super-spiritual exhilaration, that the mortal would not understand their explanation. The Christ-presence may be seen in these places, or the permeations that come from His identity may be continually sensed without visualisation. When the spirit-soul visualises the Christ-identity, he visualises Love, which before has but only been felt. The form is the mortal form, the Essence is of superlative radiance which the qualities of God-love and God-tenderness tranquilise.

SPIRIT-LEISURE, NOT WASTEFUL.

I have spoken to you elsewhere of what might be called spirit-leisure. It does not take on itself the seeming wastefulness of mortal leisure, as with the earth-man. While much leisure to him may be a condition of not the highest type of such, it becomes necessary for the earth-man to replenish his mental weariness, and what seems to us, in these planes, emotional weariness from emotional excessive striving. To us the celestial condition of serenity and the "happiness-light" (yes, I like that expression, it may dimly bring its impression to the mortal!) give replenishment in our spiritual striving and progress.

NO WEARINESS.

So we are never weary here in these places, and yet we frequently rest, too, if the mortal may so wish to understand it, though we need not do so, but are able to continuously, and without cessation, rise through spirit-effort by our spirit-activity toward the fullness of completion on the spirit-plane, where we exist. But we may leave such activity for a time, if we so wish, returning to it with the same joy as when last exerting our spiritual faculties. When the mortal returns to his arduous earth-occupations of creating, as in the imaginative type, or in the more humble and material ones, he also returns with a new initiative and buoyancy, because he was weary when he last touched his labours. To us, in these places, it is not so. We leave with the same freshness (no word!) of spirit-consciousness, as when we begin once more.

"WE DO NOT PLAY, AS THE EARTH-MAN."

Our leisure, too, is always stimulative. We do not play as the earth-man. We often move away from the companionship of our own kind, and enter the intimacy of other kinds of creation, just as the earth-man sometimes walks through the greenness of fields of the forest-depths. Oh, the spirit-joy of so doing: the flowers, trees, plants, animals, all giving to us! We may have been more attracted to certain of these on earth than to others, certain flowers or trees, or maybe those of the bird or animal-kind. The earth instinct, in a way, hovers somewhat about us in these higher places, but yet we find that our vision has so widened by inner consciousness of the harmony of all created type, and that we see and understand beauty and aspiration of the inner spirit of all creation. The spirit-identity of whatever form is taken to our inner love and consciousness, because we recognise the inner spirit-essence of each.

"WE ARE JOYFUL AND BUOYANT."

I have told you there is lightness of intercourse here, and by that I mean we are joyful and buoyant, and not sorrowful as the earth-man so frequently is. The quality of depression does not exist. Can you sense the joy of this? We have the vital effervescing (a bubbling earth-world!) quality of intercourse with each other. This super-vitality exists to a limited degree on mortal planes, and where it exists, and about the personalities that shed this as light-gleams, the mortals encircle and dance the dance of stimulation and hope and joy. I am speaking in symbols! From what I write the mortal may sense the superlative quality of spirit-vitality and stimulation.

(To be continued.)

THE WORLD THROUGH THE LOOKING-GLASS.

CRITICS OF PSYCHICAL PHENOMENA AND THEIR METHODS.

By DR. GUSTAVE GELEY.

In the April issue of "Psyche," 1923, Dr. Walter Franklin Prince wrote, under the title, "The Enchanted Boundary," a satirical parallel between the fabled frontier on crossing which the invader's arms turned to reeds, and the paralysis of logic that besets critics of the supernormal. An able summary of the examples held up by Dr. Prince was made by M. Fortuny for the May-June number of the "Revue Metapsychique."

The article shows, by numerous examples, how men of high standing in science, accustomed to observe and interpret facts, seem to lose their logical faculty and power of judgment as soon as they touch metapsychic studies. As soon as they cross the frontiers of that mysterious domain, they seem to fall under an evil spell. Whether they enter on a theoretical criticism, or attempt experimentation, they act contrary to all the rules obligatory in all other branches of science. They behave as though they were in Alice's "Wonderland."

This extraordinary illusion falls in some degree not only on those who are new to our studies, but even on some students of them. Unfortunately, these errors do not affect only those who make them, but are a permanent set-back to the progress of metapsychic science. I would therefore ask permission to put our friends on their guard against some of the misrepresentations and mirages which distort the subject. I do not claim to point out all the faults in logic which paralyse these studies; I will merely mention the chief of these. They are four in number:—

1. The proof of reality or non-reality of a metapsychic fact is not treated by the logical and rational methods which govern all other departments of knowledge.

2. Criticism on published experiments disregards the ordinary criteria which regulate estimates of value in other scientific work.

3. The judgments passed on mediums and experimenters do not comply with the elementary rules of justice and common-sense.

4. Men of science who approach this subject for the first time take no account of the work done by their predecessors, and consider it as null and void.

I.

The proof of the reality or non-reality of a metapsychic fact is not treated by the logical and rational methods which govern all other departments of knowledge.

Many experimenters transgress either by over-confidence or over-scepticism. Both fail in keeping the just mean. The former class are not very interesting; and I have already commented on these in my article on pseudo-materialisations and pseudo-mediums in the "Revue" for January-February, 1921. I will only ask the over-credulous to observe that they are not fully aware of the gravity of their illogical procedure. In uncontrolled séances, mediums, even when they do not trick, have objectionable habits. Under these circumstances they are led almost irresistibly to fraud (conscious or subconscious), if only by the line of least resistance. Imperfect control is an incitement to trickery. It is therefore axiomatic for all who understand the matter, that *when a medium tricks, responsibility lies with the experimenters.*

Ultra-scepticism is nearly as misleading as over-confidence; for it tends to paralyse research and to sterilise experiment. The over-sceptical, of whom I am speaking, are not the hardened opponents of our studies; they are those who know that the phenomena are real, but nevertheless push distrust to an absurdity and constantly disregard evidence.

For instance:

A distinguished physician who had noted the report of the thirty-four eminent men who had testified to the reality of Guzik's phenomena, came to me and said, "I have read that report carefully; it is certain that the medium did not trick with his hands. But I think he did everything with his feet."

I said merely, "Will you please state your objection more fully."

"Well," he said, "Guzik has prehensile toes. He starts by freeing one of his legs, by making both controllers hold the same leg. He skilfully takes off his socks, pushes away his chair, maintaining himself in position by his fore-arms resting on the table. He projects his leg backwards, seizes things with his foot, displaces them and throws them on the table. All his touches are produced in this manner. For the lights, his toes are smeared with zinc-sulphide. He brings his leg forward, passes it over the arms of the controllers and moves his luminous toes to right and left and upwards."

It was useless to demonstrate the flagrant difficulty even the impossibility of these manoeuvres; the utter immobility of Guzik; the cases of furniture dragged two and half yards from their places, heavy arm-chairs taken over the heads of the experimenters and placed on the table; lights moving

very high and far distant from the medium; perfectly clear materialisations of hands, etc. I could not convince him. His mind was made up. This doctor, who is full of good sense in his professional work and in ordinary life, admits the reality of telekinesis and ectoplasms. He has made experiments with Eusapia, which have convinced him. But if at that time his reason bowed to the facts, his mentality is unchanged; it has remained that of a systematic opponent, as it was before his belief.

Another instance is supplied by the vogue of the reargitation-theory invoked to account for the phenomena with Eva C.

This theory has been ten times disproved, but is constantly brought up again, both by opponents, and by some of our over-sceptical friends. If the latter observe facts inexplicable on that theory, they do not therefore renounce it. They pass by the facts in silence or coolly say that they do not count. As between the over-credulous and the ultra-sceptical, it is difficult to say which are the more illogical and unscientific.

II.

Criticism on published experiments disregards the ordinary criteria which regulate estimates of value in other scientific work.

This fault in logic is even more frequent than the preceding, and its results are more serious. Let us recall the usual rules—rules that obtain everywhere and lead to general acceptance of a fact:—

- (a) Experiments are repeated, multiplied, and varied.

- (b) Only results guaranteed by minute and prolonged experiment are taken into consideration, especially for publication.

- (c) When it is desired to check experiments by others, it is necessary to reproduce the conditions exactly and repeat the experiment with the same care, before making known the result.

- (d) The greatest attention is paid to work done under the above conditions; hasty publication of superficial work is received with contempt.

This being admitted, let us consider what happens almost daily (unfortunately) in metapsychic matters.

The elementary and primary rules are not only neglected, but the critics go off on a back-scent. Some take hold of doubtful experiments, and hasten to publish valueless observations. Others criticise the work of their predecessors at random. They endeavour on the strength of a small number of ill-conducted and unmethodical séances, and by experiments which form no part of a series, to discredit prolonged and careful work—the result, often, of many years' researches and infinite pains.

There is no parallel to the levity with which such long and conscientious work is treated, not only by ignorant critics, but also by inconsequent researchers. There seems to be a lamentable tendency, irresistible by some men and some groups, to attach value only to their own researches. Quite sincerely, and with a candour which is at once comical and distressing, they think nothing sound that does not bear their signatures and trade-marks! But, I shall be told, this illogical procedure is not peculiar to metapsychic science. It is found everywhere.

That is so, but not so frequently or with the same ingenuity. In other matters these errors appear as negligible exceptions. In our studies they are everyday occurrences. They are so frequent as to be the rule, and provoke neither shame nor reprobation. They are indeed the reproach of the new science.

III.

The judgments passed on mediums and experimenters do not comply with the elementary rules of justice and common-sense.

The levity with which accusations of fraud are made against mediums passes all bounds of decency. I do not quote known instances in this or in the preceding cases, because I wish to abstain from any personal references. In metapsychic matters the first rule of justice is set at naught; the *onus probandi* lies not on the accuser but on the accused.

Ill-will and ineptitude have free play: an honest medium is dishonoured without scruple on the slightest suspicion. Even mere suspicion stands for proof—"the medium, strictly speaking, might have cheated. It has not been proved that he did not! Therefore he has cheated."

This is the sophistry involved in nine-tenths of the accusations, not only by opponents but even by researchers. And then they are astonished at the difficulty of finding mediums!

As to the judgments passed on experimenters, it is better to say nothing about them!

IV.

Men of science who approach this subject for the first time take no account of the work done by their predecessors, but consider it null and void. This is the most serious of all, for its consequences are most disastrous. In no other branch of science has this ever been done. Everywhere and always when new facts are in question, the man

of science begins by thoroughly acquainting himself with what has previously been done. If he wishes to experiment he undergoes a regular apprenticeship guided by previous work.

In the upside-down region of metapsychics, the procedure is quite different: Researchers begin by experimenting without wishing to learn anything. Not only do they, on principle, ignore the work of previous experimenters, but they pointedly exclude such work. The inevitable result is less of time by endless gropings.

With the intention of preventing the continuance of this mistake, the Warsaw Congress voted unanimously:—

Metapsychists are earnestly requested not to consent to assistance by their mediums for any scientific demonstrations except on the condition (to be made a *sine quâ non*) that the séances are directed by a competent experimentalist.

Let us hope that this recommendation will not have been made in vain; and that metapsychic studies may cease to be pursued under reversed conditions from those of normal science.

It is up to students in this subject to be pitiless against the violation of the rules of logic and good sense which are universally followed elsewhere. And in this they should be supported by their Press.

SPIRITUALISM AND THE CHURCH.

To the Editor of LIGHT.

SIR,—In your issue of 27th ult. I notice a remark in the Observatory paragraphs concerning the attitude of the Church, to the effect that she may one day, when too late, wake up to the fact that she stands "an archaic institution in the midst of a nation of Spiritualists."

I am half inclined to think the writer of the paragraph has not sufficiently allowed for the pliant adaptability which that respectable corporation has always shown. I remember reading once in a French Encyclopædia something like this (I quote from memory): "Anglicanism, as a religion, would have perished long ago under the blows of its enemies, and particularly under the annihilating breath of eighteenth century scepticism, but it did not, because it is not a religion—it is a Tory hypocrisy masquerading in the garb of a priest. This Church was Catholic under Henry VII.; monarchic-Protestant with his successor; Protestant under Edward VI.; Catholic again under Mary, and then once more Protestant in the reign of Elizabeth; but through and amidst all her manifold apostasies she could trim and, above all, hang on to her temporal possessions."

I think the writer of the foregoing was putting it in a wrong light. The Church is just a ship upon the tide, and will, although always a little behind the times as becomes a venerable institution, be more or less in tune with the masses, and when those masses, of which I am a unit, come over to Spiritualism as to an almost obvious position, the Church, which will have been slowly moving as well, will endorse most of what is put forward, and have nothing but reprobation for those who do not keep abreast of the times.

On another subject it is interesting to see how Spiritualism can be dropped across in out of the way places. I went over the Weser yesterday with a friend, and walked out into the country for a couple of hours to see one of his relatives. This German turned out to be a convinced Spiritualist, and I had quite a pleasant talk. He said he was told by the spirits, one year before the war, that it would break out next year, last a long while, and that his country would be beaten.

Yours, etc.,
E. HARVEY.

Nordischer Hof, Bremen.
October 29th, 1923.

To the Editor of LIGHT.

SIR,—Why is it that at nearly every Spiritualist meeting, on Sunday or week-day, someone, usually the speaker on the platform, refers to the "Emptiness of the Churches"? Where are these empty churches? Lately I have had occasion to attend an evening service at a City church, and it was full; a large Congregational Church, which was crowded; a Parish Church, which had scarcely a vacant seat, and a Baptist Church, which had a fair congregation. One looks round at the often only half-filled Spiritualist Hall, and wonders why they say it? Spiritualists, of all people, should not make assertions without having ascertained the facts of the case!

Yours, etc.,
"PERPLEXED."

*. Doubtless there are exceptions. But our correspondent should remember that the complaint of "empty churches" has been made frequently by some of the clergy themselves.—ED.

MESSAGES FROM THE LIVING.

By H. A. DALLAS.

The interesting incidents related by Dr. T. Valckenier Suringar (LIGHT, October 27th, 1923), suggest many questions. One would like to ask whether the boy who was reading the English verses was in friendly relations with anyone in the circle where the communication was received. Also, was he thinking of anyone in that circle? Was he fully awake at the moment the verses were received? We want to discover whether there is reason to believe that thoughts can be broadcasted (to use a term which modern discoveries supply) without concentration on the part of the agent on any particular person and even without rapport of any kind. If so, can any mind attuned to receive get the thought? Perhaps personal rapport is not essential, but may assist in giving direction to thought. Until we can study a large number of cases of communication from the living, cases carefully examined and attested by reliable witnesses, we do not advance in understanding the conditions which control these experiences. It is a pity that so much material for study is wasted because it is scattered and not collected into one volume.

In the remarkable case referred to in Sir William Barrett's article in the "Contemporary Review" the rapport was evident; the agent was dreaming, at the time that the communication was received, that he was present in the house.

In my own experience there has always been personal rapport when I have received a telepathic communication or when I have been the agent in making one (with one possible exception which was of the nature of a dream foresight). An experience of my own may be of interest in this connection. The communications were telepathic dreams.

I had been staying with a friend in the country. We had much in common, particularly our interest in psychical experiences; she was herself a gifted psychic. Some weeks after I had returned to London, I dreamed that I saw this friend, that her hair was unbrushed, as it might be if she was in bed, and I dreamed that she wanted to tell me something, but did not quite like to. This was on August 16th. On the 18th I received a letter from her, and in it she said:—

"On August 13th I was thinking strongly to you—talking to you to shake off the terrible trouble of a dream. I thought I would tell you of it, as the matter had a curious side for reflection—perhaps I will yet. Did I reach you?"

This telepathic communication did not reach me until three days later, but as she told me that she wrote about her dream and then destroyed the letter, the impact may have occurred when she was writing.

This experience seems to show that thought is not broadcasted automatically, for I did not receive the thought which troubled her—the dream which she decided not to tell me. I never knew—I only got the impression of her indecision and the consciousness that she wished to tell me of it.

Another telepathic dream occurred in connection with this friend. I dreamed that she showed me a sheet of accounts, and said that it was connected with an attempt to find out the difference in the cost of living between being in rooms or in her own house. I wrote to her and asked her if she had been doing accounts on the evening before the date of my dream. She replied:—

"Yes, you get it correctly about my doing accounts on the night of the 19th. . . . You were even right in detail for my calculation was to find the average monthly total of expenses here . . . they worried me; would not come out square. I did not know I took my worries to you."

But she told me that before retiring to rest she took up my photograph and looked at it. Was that the directing factor?

In these instances the link was obvious. What we want to know is, can thought be registered when there is no link between agent and receiver? The second case mentioned by Dr. Valckenier Suringar, gives the impression that this is possible; but close inquiry and careful comparison of cases alone can give us definite grounds for forming a conclusion.

"MESSAGES FROM THE LIVING."

A CORRECTION.

Dr. Suringar writes as follows regarding his letter on this subject published in LIGHT of October 27th (p. 676):—

There are some printer's errors. Mr. H. should be Mr. X. (twice). In the Dutch sentence "naderh" should be "nadert" and "medi" should be "mede," and, in my name, the word Valhenier should be Valckenier.

We regret the errors, which we cannot in justice lay wholly to the printer. We made the best of a handwriting very difficult to read correctly. Foreign correspondents in particular should remember the necessity for writing plainly anything intended for publication.

THESE STARVING CHILDREN ARE WAITING—HOPING . . .

Meals Cost only 1½d. Each. Must Thousands Die for Want of Food this Winter?

One of the most terrible catastrophes that the World has ever known calls for YOUR help to-day.

It is to help little children — starving, suffering, exposed to cruel Winter—children who *will surely die* unless help reaches them **IN TIME.**

The "Save the Children Fund" implores YOUR help in this dreadful crisis. It costs only 1½d. a meal per head to provide for scores of thousands of destitute little ones whose pitiful appeal is brought to you to-day. **ONE SHILLING** will provide food for a whole week. **£1** will feed twenty little ones, so splendid is the organisation of Relief Work.

In Central Europe, in the Near East, in Japan, even in Great Britain, there is terrible child-distress; in some areas the conditions are indescribably awful—wherever the need is greatest, there the helpers fight heroically to save the innocent little ones whose sufferings place them in hourly danger of death.

Just help until these stricken committees can help themselves. Help them to tide over this dreadful Winter, and you will be doing the noblest work—work that will bring undying gratitude in return.

In Mercy's name, hesitate not. Send whatever you can afford NOW for there are thousands of little lives hanging by a thread, and in imminent and most dreadful peril.

Your contribution will be most thankfully acknowledged by the Duke of Atholl, the Chairman of the Fund.



(Drawn from actual photograph)

Fatherless and Motherless, their only hope of existence is the daily ration they are waiting in the bitter cold, to receive. Will you not help us to keep our Kitchen open? One Shilling keeps a child alive for a week. How many will you rescue from Starvation?

"SAVE THE CHILDREN FUND."

(Registered under the War Charities' Act, 1916).

Bankers: Westminster Bank, Ltd.

TO HIS GRACE THE DUKE OF ATHOLL,
President of the "SAVE THE CHILDREN FUND,"
Room 57c, 42, Langham Street, London, W.1

Sir,—In response to your special

appeal I enclose.....as a donation to the "Save the Children Fund."

Name

Address

"In so far as regards Relief in the Near East the 'Save the Children Fund' is co-operating with the Imperial War Relief Fund and the Friends' Relief Committee in the All-British Appeal."

Queen's Hall, Langham Place, London, W.

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IN THE CHAIR.

SPEAKERS.

Rev. G. Vale Owen.
Miss F. R. Scatcherd.
Mr C. W. Turner
at the Organ.

RAYS AND REFLECTIONS.

I found nothing either grim or sepulchral in "Outward Bound" at the Garrick Theatre. Consequently I cannot endorse the sentiments of shuddering horror expressed by a distinguished journalist who witnessed the play and observed in himself and others symptoms of hysterics during its progress.

It was impressive certainly. It had its weird moments. But Mr. Sutton Vane, its author, is something of an artist. He has the sense of mystery, but he has also a sense of humour. There was plenty of comic relief, and very good fun it was. The sombre aspect of the piece was frequently lightened by its flashes.

I had gathered, before going to the play, that it was a puzzling one. It certainly needed a little imagination to make it clear. The scene throughout is "On Board Ship"—the smoking-room of an ocean-liner. All the passengers, although very much alive to all appearance, have really passed into the "hereafter," and are on their way to a mysterious port of destination where they are to be "judged." Their conversations and adventures—their sayings and doings—on the strange voyage make up the staple of the play.

It seemed clear enough what the author had in mind. The ancient ferry-boat of Charon and its journey across the Styx had been brought up-to-date by the introduction of a modern liner and a mysterious steward, Scrubby, who looks after the passengers and who knows the secret of the ship, for he accompanies it on all its voyages.

However, there is no need to tell the story, for it has been related several times in other notices. It is a distinctly good play. Its few faults may be excused for its daring originality. If it is charged against it that it has elements of the grotesque, that it is fantastic and incongruous, I can only reply that it is in the nature of a dream-drama; it suggests "what dreams may come" after life's little day is closed. Every philosopher in things spiritual knows that there is a good deal of dream-stuff in the border-region which lies between earth and that land of sunny realities which awaits the soul when it is fully freed from the shadows and illusions of earthliness. There were some excellent and instructive points in the play. Mrs. Cliveden-Banks, the world-worn fashionable woman, when she learned that in the new country she would have to continue her old career of social dissipation with her husband, saw at once that hell was to be her portion! Mrs. Midgett, the poor and vulgar old lady whom she despised, was to reach heaven by being permitted to live with her scapegrace but now repentant son.

If there were any in the audience who were harrowed and horrified by the play, I imagine they would belong mostly to the class to which death is a subject of mystery and misery—a grisly monster, a king of terrors. It is pleasing to learn that Mr. James Douglas is ministering to these—in his own fashion—in the "Sunday Express."

Looking round at the career of our message of a life after death, it is painfully observable that amongst the chief propagandists of the idea are men who previously had no belief in a future life at all, while amongst the chief opponents and most stubborn obstructionists are those whose religion is bound up with the idea of a future life and the existence of spirits. It may well be that when all the materialists, agnostics and indifferentists have come in we shall still have the task of convincing the bishops.

D. G.

PSYCHIC PHOTOGRAPHY.—Addressing a crowded meeting at the Spiritualist Society at Hove on "Do the Dead Return?" on the 4th inst., Miss Felicia Scatterd alluded to the evidence furnished by photography and skotography. Later it would be discovered that photography was but the means to the end of securing skotography—hence the "fraudulent" appearance of so-called spirit-photographs, their lighting and focus being almost always at variance with what obtained with regard to the living sitter. Science was on the eve of proving that skotography or dark-picturing was obtained by "human radio-activity"—the gamma rays of Continental investigators, and while the Royal Photographic and other Societies continued to ignore a fact proved to demonstration in the 'eighties by Darget and Baraduc, they were proclaiming themselves as belonging to the first half of the nineteenth century. "If," said Miss Scatterd, "a lost friend sent you pictures recording experiences known only to himself and you, unusual signatures, which you discovered were used on solemn and vital occasions, records of the last conversations held with various friends, known only to those friends, then one would believe that he was existing somewhere, somehow. This had been done by the late W. T. Stead, Archdeacon Colley, and Mr. W. Walker (Senior) as well as many others."

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

READERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable.

We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return.

We are always glad of comments or of information that may usefully supplement the answers given.

NOTE.—As we deal, on this page, only with questions of general interest the answers given are not addressed to individual inquirers, but correspondents who put such questions to us should nevertheless look in these columns for the answers. If, however, the inquiry is of a purely personal character, or one of minor importance, a reply should be found in the "Answers to Correspondents." Matters of wide interest, arising out of questions put to us, are occasionally dealt with in the leading article or "Notes by the Way."

PREMATURE DISCOVERIES.

It is suggested that the investigations of Science into the mystery of the electrons, combined with the researches made by advanced psychic investigators, have a certain peril. They may result in the discovery of terrific forces which it is not yet safe to place in the hands of morally undeveloped people. We cannot say that we have any such fear. We hold that the world being under divine governance the great secrets are revealed to man only as he becomes fit for them. Now and again, as we have seen, some great idea emerges and seems to be on the point of revelation to the world, but it is derided, denied or ignored, and passes into the background to await the coming of a time when the world is more ripe for it. There is a keen pursuit for some of the secrets of power in the physical world—the unlocking of the tremendous forces in the atom, for example. But we are confident these mysteries will remain sealed until the day is past when they could be put to purposes of slaughter and destruction. Reverence, as Ruskin showed, is one of the prime conditions for attaining a knowledge of Nature's secrets. Until that attitude prevails, we shall continue to see those who would wrest the secrets from her continually baffled and bewildered.

DR. RICHARD HODGSON.

Nowadays, when so many people are coming into touch for the first time with Spiritualism and Psychical Research, it is only to be expected that even some of the leading names in these subjects—names which are "familiar in our mouths as household words"—should be more or less unknown to the newcomers. We are always glad, therefore, to answer any enquiry regarding any of these leaders, in order that their names and achievements may be perpetuated, or at any rate made more widely known. Of the late Dr. Richard Hodgson, with regard to whom such

a question has arisen, we may record that he was born in Melbourne, Australia, in 1855, but eventually came to England where he took the degree of LL.D. at Cambridge, and his name was one of those in the first published list of the members of the Society for Psychical Research in 1882-3. He became a member of the Council of the S.P.R. in 1885 and two years later was elected Secretary of the American branch. He did some invaluable work in Psychical Research. The most important of his publications was his report on Mrs. Piper's trance phenomena which is contained in Part XXXIII. of the Proceedings of the S.P.R. In that report he expressed his considered conclusion that the only sufficient explanation of the facts is the one which recognises the possibility of communication with the so-called dead. That conviction he never withdrew, and was consequently numbered amongst those who in earlier years found the case for human survival proved. He died on the 20th of December, 1905.

SPIRIT INFLUENCES: THEIR NATURE AND LIMITS.

It may be said that spirits are affecting the material world all the time. The present writer as a spirit is manipulating matter by the use of his arm, his hand, his pen and the paper on which this is written. But clearly this is not what the inquirer in this case means, although it is the truth. So we accept the idea that by spirits is meant discarnate spirits and the nature of their influence on our lives in the body. Briefly it may be said that spirit influence affects us all in varying degrees. As the poets have said—and they were wholly true: "Millions of spiritual creatures walk the earth" and "Man is one world and hath another to attend him." But again we have to take the question in a large sense and think of the influences that flow into the world from minds and lives beyond its range. But narrowing the question to a consideration of the effects produced along psychio lines in what are known as supernormal manifestations, it seems quite clear that spirits affect our external conditions by an indirect process, as they can no longer act directly on matter as we are able to do as being temporarily associated with material bodies. A spirit manifesting either by giving communications or producing phenomena is dependent on the powers of a mediumistic person who can provide an element variously named but nowadays recognised as ectoplasm. This provides a link or connection between the two states of being which otherwise would be—to a large extent at least—separated by a gap. But there are no gaps in Nature. Also, it is worth remembering that the proof that man is a spirit is furnished by his ability to communicate with spirits, as being the same in nature as himself.

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ANSWERS TO CORRESPONDENTS.

G. F. W.—"Hundred-gated Thebes" refers to Thebes, the great and ancient city of Upper Egypt, on the site of which are Luxor and Carnac of which so much has been written of late. This is not the Thebes of Greece, the capital of Boeotia. Both belonged to the ancient world—only their ruins remain.

R. MAIN.—Not always. There are many cases, some of them recorded in *Light* (see the leading article on page 696), in which examples are given of the communication of names and other particulars quite unknown to the sitters.

NEW PUBLICATIONS RECEIVED.

"Pearson's Magazine." November.
 "Theosophy." November.
 "The Message of the Angels." By Florence Leslie. A. H. Stockwell (3s. 6d.).
 "The Beacon." October.
 "Making Yourself." Orison Swett Marden. Rider & Son (5s.).
 "Psyche." October (quarterly).

Mrs. MILES ORD (of Bristol) has just conducted very successful meetings at Devonport (Ker-street). Large attendances gathered to hear the Evangel of Spiritualism, and the deep Christian note of this lady's message has met with a desirable response. "The Assurance Spiritualism Gives at Death" and a lecture replying to James Douglas' query, "Is There a Secret?" were two outstanding features. Clear and convincing clairvoyance was given at each service.

SURBITON SPIRITUALIST SOCIETY.—On Wednesday evening, October 31st, on behalf of the above Society, Miss Estelle Stead gave an address at the Assembly Rooms, Surbiton. The hall was filled to its utmost capacity. Mr. R. H. Saunders, in the chair, made a few interesting remarks, after which Miss Stead commenced her address. She said that her father first became interested in Spiritualism about 1890, through his secretary, who informed him one day that she had discovered that if she laid her hand on paper, it would begin to write; she did not know why, but the messages were quite sensible, and often gave very helpful advice. She gave a demonstration of the writing, with the result that Mr. Stead himself received a remarkable solution to some pressing business difficulty. He afterwards began to get messages through his own hand. In 1912, Mr. Stead was to deliver a lecture in America, and could not understand the messages from "the other side," which bade him put his papers in order, as he did not expect to be away very long. "But, as most of you know," remarked Miss Stead, "he got his marching orders when half way across." The address was followed by clairvoyant delineations from Mr. Vout Peters, who was at his best, and gave a remarkable demonstration of his power.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, November 11th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. E. Neville. Monday, November 12th, 3, Miss L. George.

Croydon.—Harewood Hall, 96, High-street.—November 11, Mr. Percy Scholey; 6.30, Mr. R. A. Bush.

Brighton.—Mighell-street Hall.—November 11th, 11 and 6.30, Mrs. Hadley; 3, Lyceum. Wednesday, November 14th, Mr. Robert Gurd.

Cambridge.—S.E.—The Waiting Hall, Havil-street, Peckham-road.—November 11th, no morning service; 6.30, Mr. H. Leaf. Wednesday, 7.30, service at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—November 11th, 7, Mr. J. H. Carpenter. November 15th, 8, Mr. T. Austin.

Shepherd's Bush.—73, Beeklow-road.—November 11th, 11, public circle; 7, Mr. H. Clark. Thursday, November 15th, 8, Mrs. Haddelsey.

Peckham.—Lausanne-road.—November 11th, 7, Mr. R. Boddington. Thursday, 8.15, Mrs. S. Podmore.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, November 11th, 11, Mrs. Redfern; 7, Ald. D. J. Davis, J.P.

Worthing Spiritualist Church, Ann-street. — November 11th, 11 and 6.30, Mr. G. R. Symons. Thursday, November 15th, 6.30, Mrs. Marson.

Central.—144, High Holborn.—November 9th, 7.30, Mrs. Diehl and Mrs. Robinson. November 11th, 7, Mrs. Stock.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, November 11th, 6.30, Mrs. Barkel. Wednesday, November 14th, 8, Mrs. Royfield.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. November 11th, 6.30, service and address.

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" 12	7.30	Clapham	Reform Club, St. Luke's Rd.	Mrs. K. M. Barnard, Ashmere Grove, Brixton, S.W.2.
" 13	7.30	Luton	Winter Assembly Hall	R. H. Rossiter, 64, Dallow Road, Luton.
" 14	8	Croydon	North End Hall	Percy O. Scholey, 25, London Rd., Croydon
" 15	7.30	Kentish Town	Assembly Rms., Kentish Rd. Baths	R. Ellis, 247, Junction Road, London, N.19.
" 16	7.30	Stratford	Town Hall	Mrs. Josling, 4, Palmerston Road, Forest Gate, E.
" 18	6.30	Wimbledon	Elite Picture Theatre	R. A. Bush, Morden, Surrey.
" 19	7.30	Romford	Corn Exchange	A. W. Hogg, "Hydesville," Balgore Lane, Gidea Park, Romford.
" 20	8	Woolwich	Town Hall	E. A. Fidler, 18, Mount Pleasant, S.E.
" 21	7.30	Forest Hill, S.E.	Public Baths	A. E. Payne, 8A, Dunoon Gardens, Devonshire Rd., Forest Hill, S.E.
" 22	7.30	Surbiton	Assembly Rooms	Mrs. Sanders, 6, Ravenscar Road, Surbiton Hill, Surbiton.
" 23	7.45	Ramsgate	West Cliff Concert Hall	Mrs. O. Clancy, 3, Marlboro' Road, Ramsgate.
" 25	6.30	Kingston	Super Cinema, Fife Road	Mrs. Humphries, 83, Bonner Hill Road, Kingston.
" 26	8.15	Bromley	New Concert Hall	Mrs. Hughman, 73, Widmore Road, Bromley.
" 28	8	Holland Park	British College, Psychic Science	Mrs. McKenzie, 59, Holland Park, W.
" 29	8	Bowes Park	Gen. Ciy. Sch., Bouda Green Rd., Wood Green, N.	W. Hall, 5, Fairfax Rd., Hornsey, London, N.8.
" 30	8	St. Albans	Town Hall	H. M. Wood, 66, Alma Road, St. Albans.

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PROGRAMME OF MEETINGS.

MONDAY, NOV. 12¹

3 p.m. Private Clairvoyance, MRS. CLEGG.
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TUESDAY, NOV. 13.

3.15 p.m. Lecture Demonstration.
Mediumship, its Conditions—Material Conditions—Environment
—Noise—Vibration—Light—Personal Conditions—The Condi-
tions of the Sitters—The Need for Co-operation—The Absence
of Unworthy Motives. MR. A. VOUT PETERS.

WEDNESDAY, NOV. 14.

Private Sittings, MR. T. E. AUSTIN, from 2.30 to 3.30 p.m.
Tea and Discussion Class 4 o'clock.
Leader: MR. R. H. SAUNDERS.

THURSDAY, NOV. 15.

7.30 p.m. Lecture by MR. STANLEY DE BRATH, M.I.C.E.
"Inferences from the Phenomena of Materialisation."
Chair: MR. WM. E. BENTON.

FRIDAY, NOV. 16.

3.15 p.m. Clairvoyance by MR. T. E. AUSTIN.

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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,236.—VOL. XLIII. [Registered as] SATURDAY, NOVEMBER 17, 1923. [a Newspaper.] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

For Light is Life!
Gracious and sweet;
The fair life-giving sun doth scatter blessings
With his light and heat—
And shadows.
But the shadows that come of the life-giving sun
Crouch at his feet.

—JOHN OXENHAM.

SIR OLIVER LODGE AND PROFESSOR RICHEL.

Sir Oliver Lodge's admirable review and critique of Professor Richet's great work, "A Text-Book of Metapsychics," is published in the Proceedings of the Society for Psychical Research. At the outset he fully explains why he quotes or directly translates the original French title, in place of using Mr. Stanley de Brath's title to his translation of the book ("Thirty Years of Psychical Research"). "In estimating the value of this book," says Sir Oliver, "we must remember its object. This object will hardly be plain to English readers who occupy themselves with the translation so usefully prepared by Mr. Stanley de Brath. For its title . . . does not convey the impression of a treatise on metapsychics. It suggests rather a summary or survey of personal experience and investigation." At sufficient length the procedure of a text-book is described, and the differences of the two modes of treatment of a subject are dealt with plainly:—

Hence in judging the information given in the "Traité de Métapsychique," we must not judge it exactly from the S.P.R. point of view. If we do, we shall be able to point out lacunæ, and even a certain amount of casualness in the narration, which can only be corrected by supplementary study of the original record whence the facts summarised in the text-book are drawn.

* * * *

SIR OLIVER'S COUNSEL TO STUDENTS.

With regard to Richet's conclusions or working hypotheses, Sir Oliver Lodge's advice to students is frankly given:—

See what Richet says; keep an open mind, and, when there is an opportunity, try experiments or make observations for yourself. Be not deceived by glib Spiritualism or

by equally glib Materialism. The truth may lie in middle ways.

Some facts strongly suggest and support the spirit hypothesis. Others hardly suggest it, and do not support it at all. Others again are difficult of adjustment, and may be held to tell against it. The existence and display of the power of extensive lucidity and clairvoyance, exercised apparently apart from any mind but an unconscious one, is a real and not a fanciful objection. Reconciliation of opposing views will come in time, but still further study of the phenomena is necessary. The part played by the medium may be exaggerated, but it may also be unduly minimised.

Sir Oliver's practical wisdom as mentor is well shown in the following excerpt from concluding advice to his readers:—

Diversities of view are frequent in a nascent science; and conservatism has its advantages. To go over promptly from one camp to another would be unwise. As a matter of policy, slow and leisurely development is best; and the influence of Richet reaches where my own influence is already greatly discounted. Some, when they see truth clearly, feel constrained to embrace it wholeheartedly and risk everything; others may think it wiser to penetrate still deeper into her mysteries before rising to the surface and waving a beckoning hand to loiterers on the shore. Far be it from me to judge which is best. Each must take his own line, and follow the course which to him seems wisest. If his lot is to encounter ridicule and hostility from his own generation, he is but sharing the experience of a very honourable company of predecessors.

* * * *

THE OUTWARD AND VISIBLE FORM.

Every burst of public interest in Spiritualism in the past has been accompanied by an outpouring of books, a few of them valuable and instructive but the majority more or less trashy—sensational and pretentious "experiences," or infantile babblings, representing a kind of substitution of chalk and water for the "pure milk of the word." We have one such book before us. It is marred by defects in spelling, grammar and syntax generally. Its punctuation is vile (when there is any punctuation). It has been apparently "thrown together." It is published by a firm which apparently dispenses with the services of an editor to see that its books are issued to the public in a presentable style. It is the custom in these matters for some kindly people to urge that externals are not everything; and we readily grant it. But it is too often our experience that incompetence and slipshod methods in writing are accompanied by the same faults in judgment, perception and accurate thinking. Cloudy and muddled ideas in the mind invariably take a cloudy and muddled form in expression. A reverence for truth should extend to its external forms, small and negligible as these are sometimes supposed to be, and false ideas in the mind invariably betray themselves in falsities of phrase and expression. It is against these things in Spiritualism that we especially protest. It is worthy of something better than slovenly work and erratic methods, whether on the part of those who write or those who speak on its behalf.

GENIALITY.—What a wealth of attraction is to be found in a genial spirit! Geniality is like a living magnet, which attracts all within its range, as thirsting animals are drawn to the spring.—E. ORTON.

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THE SPIRITUALIST'S BOOKSHELF.

ADDRESS BY MR. G. LLOYD WILLIAMS.

This was the subject of the address given by Mr. G. Lloyd Williams at a meeting of the London Spiritualist Alliance on Thursday, the 8th inst., Mr. H. Ernest Hunt occupying the chair.

Mr. Hunt said that Mr. Williams had chosen a subject perhaps a little off our usual lines, but one of extreme interest—"The Spiritualist's Bookshelf"—and as Mr. Williams was himself a writer and author his qualifications aptly fitted him for dealing with such a subject as that they had before them that night.

MR. LLOYD WILLIAMS said that recently he had picked up in a friend's house a book written by a Catholic scientist. The book had a quotation in Latin on the fly leaf which struck him as so particularly appropriate that he would repeat it in English:—

"Knowledge without charity inflates:
Charity without knowledge leadeth astray.
Charity linked with knowledge buildeth up."

That would be his keynote that evening. Most of us brought to Spiritualism plenty of charity. That was because we are in love with our subject. We were seekers after truth. But did we bring enough knowledge to bear upon the subject?

Proceeding, Mr. Williams said:—

Well now, my contention is that experimental Spiritualism is not much better than worthless. I am sure that I shall hurt somebody's feelings in saying that, but I do maintain that experimental Spiritualism—that is sitting at tables, automatic writing, planchette, etc.—and all the various forms by themselves are very nearly worthless, and I am going to try to establish that before I begin to talk about the bookshelf. Take the case of a man of 20 interested in chemistry. Give him a laboratory provided with everything a chemist needs; drugs, chemicals, gases, in fact everything a chemist is likely to require. Tell him to go in and study. That is experimental work. How much would he learn? If very persevering and conscientious and highly intelligent he would have learned practically nothing! He would learn that by mixing one or two grubby looking compounds he would get an explosion, and if he had bad luck he might have an explosion! Yet actually he would learn nothing; he would not have established probably any of the fundamental principles. If he discovered one fundamental principle he would be a genius. But supposing you said to that same man, "Here is a laboratory; and here is a library. You have the use of both." Now if he were intelligent and went to books and found out all that other men had established and then went into his laboratory and made experiments to check off their results, he would go back to his library and begin to see he had better specialise. He had better attack some particular problem so that by the time he reached 30 he would probably know more than anybody knows on that particular problem. Then he would go to work on original experiments and he might discover something well worth doing. Now I am going to suggest it is exactly the same with Spiritualism. A friend of mine at Brighton has been sitting for years and is getting just the same sort of messages that he was getting twenty-five years ago. That is evidential—but still he is not sure. He asks himself, "Did it come out of my mind or really from somebody on the other side?" I am hoping you will agree with me that a stiff course of reading—if you are going to be real Spiritualists—is absolutely necessary. (Applause.) What are you going to read, then? We cannot all buy all the books we like. If you are real seekers after truth you must read all the time, somehow. I suggest that you borrow what you don't feel like buying, from the L.S.A. Library. I consider it the best of the sort in the world. Also in this movement there are two first-rate papers. You always know a movement by its literature. We must read some books—not be content with periodical literature. What shall be put first? I suggest the Bible as the first book for ready reference. Of course to some the Bible is under a cloud. When I was a boy many believed in the literal interpretation of every word of the Bible, but that position of course has gone; very few accept that now. We understand it is a collection of books, great literature, translated from dead languages into living languages, which in itself is sufficient to admit of any number of mistakes. But in spite of all that I am going to cling to it as the corner stone of Spiritualism. Some people I know reject it. They believe in Lloyd George, but cannot believe in the Prophet Elisha. That is very curious. They will believe that Sullivan swam the Channel because they saw it in the "Daily Mail," but they cannot believe that Jesus

Christ walked on the Sea of Galilee. They believe in the "Daily Express" within limits, but look with suspicion on the Prophet Jeremiah. If I were recommending anyone how to read the Bible, I should say, don't look for doctrine and dogma—they do not matter. Leave them alone. We have amongst us managed to build up the widest doctrines and dogmas out of the Bible that ever occurred to the brain of man. Look for history—it is most of it excellent history; but above all look at it for poetry. Read it like that. Turn up the story of Joseph, his adventures and successes, etc. It is told by a perfect artist. No novel in any language could present a tale better than that of Joseph. It is poetry. And the Psalms—"The Lord is my Shepherd; I shall not want"—absolutely poetry. The translators were so wonderful then, poets, artists—whether they knew it or not! Bernard Shaw noticed that. In one article he says, "The Bible is more widely read by British people than by any other nation in the world." Why? Because the English Bible is a great work of art. As it happened we had translators who were absolute artists and always used just exactly the right words. "The Lord is my Shepherd—I shall not want." It could not be improved on. "The Lord is my pastor" could have been used—but it would have spoiled it. They always had just the right word.

I should be inclined next to put Myers' "Human Personality" there. A sane, sensible book. We cannot get away from it. At the end you feel the man has exhausted his subject. Then probably you would have Sir William Barrett's "Psychical Research," and Sir Oliver Lodge's "Survival of Man"—an excellent little compendium. Not heavy and not very long, but there are on or two striking pieces of evidence in it.

Also for evidence I should certainly want to choose Mr. Arthur Hill's book, "Spiritualism: Its History, Phenomena, and Doctrine." A very good book. Then comes "Reality of Psychic Phenomena," by W. J. Crawford, and then perhaps Camille Flammarion and Professor Richet. Then there is Sir A. Conan Doyle on "The New Revelation," a most valuable book. When it first came out it made a very deep impression upon me. The same thing applies to Mr. Drayton Thomas's "Some New Evidence for Survival." He is a very cool, quiet, reasonable man, and accepts nothing on face value. He is quite correct and truthful—anything he tells us may be relied upon. Also I mention, Rev. Charles Tweedale's "Man's Survival After Death"—but, of course, I am not pretending to tell you all the books. But there you have a nice little battery which you can open upon anybody.

Well, now, my time is slipping away. Let us go a step further on. All these things divide themselves into three parts—it just happens. I began with evidential work which we will call mental Spiritualism. Some books are read with tremendous pleasure, and you must have some on your bookshelf. "Spirit Teachings," by W. Stainton Moses, is an admirable book. There is nothing better of its kind. Vale Owen's published works, "Beyond the Veil" and "Facts and the Future Life"; the latter is a compendium of all his records and is tremendously interesting. Then we have "Raymond." My doctor was very offended with Raymond. He said he had never read such nonsense in his life. People cannot understand Raymond. Raymond had a friend at the front who was killed, and he asked for a whisky and soda! Now that is perfectly natural. People cannot grasp that, yet it is what a great many men do, I am afraid. The veil between this plane and the plane just beyond, the astral plane, is so thin that it is torn aside every minute or two. The astral plane is very like this plane; it is the echo of this plane. A plane of desires where you will see what you want to see, and get what you want to get, and for some of us it will be a worse hell than we can imagine. To get just what we want is not always good for us. But people cannot understand that.

A great many of these books deal with what I call a step further on. You have "After Death," by W. T. Stead. It is a wonderful, a marvellous book. I have reason to think there is something else coming over from W. T. Stead even more wonderful. Something given since he passed over. Then we have others like T. Lake Harris, Prentice Mulford, A. Jackson Davis, and Ralph Waldo Trine—all have merits. I do not particularly care for their work but some people find it very comforting. A. E. Waite, on "Magic," I should only put in the hands of those knowing the subject fairly well. It would perhaps do more harm than good. It is necessary to approach it with a sense of balance. Then we have G. R. S. Mead, one of the great lights of our movement. He is a wonderful man. His "Fragments of a Faith Forgotten" is very voluminous and very stiff.

Then we have Madame Blavatsky and Annie Besant,

and C. W. Leadbeater. If you are not afraid of looking at strange theories, read Leadbeater's "Christian Creed"; it is most extraordinary, but you are not obliged to accept it. Don't read it if you are nervous of looking at possibilities.

At last I come to our final step—what I venture to call real Spiritualism. We have been talking first about the astral plane, then about the mental plane, and now we come to the real Spiritualism. We have Swedenborg and Boehme, and Rudolf Steiner (the great German mystic), on the subject. You will find Rudolf Steiner's "Way of Initiation" extremely interesting—it is not very long, but quite a remarkable book. Then there is W. Kingsland's "Scientific Idealism." It is a little bit mathematical, and a scientist will enjoy it. It is both wonderful and convincing. Evelyn Underhill's "Practical Mysticism" and "The Mystic Way," though perhaps heavy books, are wonderful of their kind. I mention all these works, but for this true Spiritualism you won't find it so much in books specifically; you will find it everywhere if you know how to look. There is a little book, "The Practice of the Presence of God," by Father Lawrence (a Sixteenth Century French Priest). It is only short, but is true Spiritualism. And some of the visions of St. Teresa—true Spiritualism again if you take the trouble to read them.

And now we come to a quotation from our Chairman, Mr. Hunt's book, "Spirit and Music":—

"We must place the true artist, whatever be the particular bent of his activities, as a prophet in his day and generation. He may speak or sing—he may perform or compose, he may wait and serve—or he may just pass his message on with a handshake and a smile; he is an interpreter, a medium 'twixt wisdom and the unwise."

It is a tremendous teaching. It is through the artist that Spirit manifests itself to us, to our material world. That sort of medium is better worth cultivating than any medium so far as physical manifestation is concerned. It has its place, of course, but the mediumship of the true artist is true Spiritualism, and I do want to stick to that and feel I have not taken up this time in vain. I want you

to realise when you hear a great piece of music it is the spirit of God speaking to you, if your heart is open to listen. That is true Spiritualism—far truer than any manifestation you will get round the table.

I read a couple of stanzas in the Brighton local paper the other day, which I am going to read to you. They are written by a man I know something of:—

Flushed to their summits hoary,
God's Himalayas lift
Sun-smitten peaks in glory
Above the clouds that drift;
Like prophets eastward turning,
They catch the earliest ray,
The rose of sunrise burning
The pall of night away.

They reck not of abysses,
And awful depths below,
Those peaks the sunrise kisses,
Bathed in auroral glow;
So saints who, strong and tender,
Outsoar our valleys dim,
Reflect for us the splendour,
Which they have caught from Him.

After the address, which was cordially received, the Chairman said that Mr. Lloyd Williams had given them a very great deal to think about and invited questions and comments from the audience.

Dr. Abraham Wallace said that he was very pleased indeed to second what the Chairman had said regarding the treat they had had to-night. He added that he had had one or two little disappointments as Mr. Williams had omitted to mention Sir Wm. Crookes, and also a relative of his own, Dr. Alfred Russel Wallace. He generally recommends books from these writers. He agreed with Mr. Williams as regards a library being essential in the study of Spiritualism.

The proceedings closed with a cordial resolution of thanks to the speaker.

PSYCHIC INFLUENCE AND INSANITY.

To the Editor of LIGHT.

SIR,—I have sometimes thought that psychic force could be used effectively to help in cases of mental instability and mania; and an experience which I will here describe seems to confirm this idea. Other psychics can probably give similar instances, and throw light on this important matter.

I was staying recently in the town of X—, and had arranged an interview with a stranger known to me only by correspondence. The position of his house was isolated, and it was nearly dark when I arrived there.

The door was opened by a middle-aged lady, who greeted me with the words, "Oh, something dreadful has happened here!" and at the same moment I heard shrieks from within. The lady almost collapsed in my arms, and I supported her into the nearest room, where I placed her in a chair, and searched quickly for matches, as the house was unlighted. I then left her, and sought the room from which the shrieks still proceeded. In the semi-darkness, I saw a young man rushing about the room, evidently insane, dragging with him a much slighter man who was trying to hold him. A young woman was also there, but appeared powerless to help. I was greeted by a shout, "For God's sake, help! I can't hold him much longer." At first I tried to help to hold him, as I was asked, but found myself strangely incapable of touching the madman; in fact, his near presence almost caused me to collapse, although my will was set towards helping to control him. I realised that I could not be of much use in this way, and went quietly out of the room into the one adjoining, where I had left the old lady. She was crying out with alarm, and I urged her to try to be quiet, in order to counteract the feeling of panic that prevailed. She went upstairs, and I was left alone.

The thought of appealing for spirit-help now presented itself; I spoke mentally, and also prayed.

Acting as if under direction, I faced towards the room which was the centre of distress, and raised my arms high, as in an attitude of blessing. I remained thus, waiting, feeling perfectly calm and free from stress. A sense of immense power came to me, and all fear and horror disappeared. This calm was not broken, even when a loud shout came from the next room, "I can't hold him any longer, he is escaping into the road."

At that moment there rushed through my whole body and outstretched arms an inexplicable force which felt like a strong moving current of some kind. As it left me, it projected itself through the wall, and, with a final shriek, the madman fell heavily to the ground. There was complete silence, and then the younger man came out, and told me that his friend was lying senseless on the floor. I suggested bathing his face and hands, and lifting him on to a sofa; I myself remained still in the other room.

After a few minutes, he recovered consciousness, and was apparently quite sane again, telling his friend that he had had an attack of madness, and that if it recurred,

he must be put under restraint. He was himself a medical man, and discussed the matter quite calmly. He had never suffered from such an attack before.

I gave what practical help I could, fetching a doctor, sending telegrams, etc. All those concerned were by this time suffering greatly from reaction after the shock, and needed all the help that I could give.

When I left, at a late hour, I felt extremely tired, and even partly lost my sense of direction in a town with which I was very familiar.

It would be interesting to learn how far psychic power has been used in similar cases, and whether experienced psychics have found that this help can be given without undue strain being entailed on the sensitive.

Yours, etc.,
L. M. BAZETT.

The Firs,
Redhill, Surrey.

RECENT CONVERTS TO SPIRITUALISM.

To the Editor of LIGHT.

SIR,—I have been interested in the conversion to Spiritualism before he died of the late Mr. Geo. R. Sims, because of the following facts: At one time, in his writings as "Dagonet," in the "Referee," he constantly made game of the subject—referring to apparitions as "spooks," etc., until one day I wrote to him pointing out the pain he was causing to numbers of people whose comfort he was trying to take away, and I suggested that even if he did not believe in these things himself, he might refrain, out of consideration to others brokenhearted by the war.

To this private letter, I never had any reply, but from that hour he ceased entirely to jibe at the subject and eventually, to my pleased surprise, I saw that he was investigating psychic matters. Then followed his death—and now he knows! I don't, of course, know that I influenced him, but I venture to hope so.

And now we welcome to our ranks Robert Blatchford, whose courageous declaration of his belief we all admire. But, while on this subject, may I ask why the identity of the medium he went to and her control should be veiled? It is very thinly done, and leaves no doubt in one's mind as to the name of the medium, so why veil it at all?

Perhaps there is some good reason I know nothing of, but numbers of people have commented on it and wondered.

In conclusion, if you care to publish this letter, may I congratulate you on the increasing interest of LIGHT and its more critical tone, which, in my humble opinion, raises it to a level worthy of the consideration of the most reasoning minds.—Yours, etc.,

LEILA BOUSTEAD.

*. Doubtless Mr. Robert Blatchford had his sufficient reasons for concealing the name of the medium, even though the disguise was so thin as to leave her identity an open secret to many Spiritualists.—Ed.

THE GREAT COMMEMORATION.

A MEMORABLE MEETING AT THE QUEEN'S HALL.

Sunday, November 11th, 1923, deserves to rank as a red-letter day in the annals not only of Metropolitan Spiritualism but of the whole British movement, for it attracted hundreds of Spiritualists not only from towns and villages contiguous to London, but from places many miles distant. Yorkshire, Lancashire, Devonshire and many other counties were represented amongst the vast crowds that assembled at the Cenotaph for the Great Silence. Wearing their emblems, a white flower, a white rosette, or the ivy-leaf, they formed a conspicuous feature in the mighty throng. And when the tribute of Silence had been paid, they surged in long processions to the Queen's Hall, which by the munificence of Sir Arthur Conan Doyle had been secured for a service with free admission to be held at noon.

Fate looked on the day with a mild and beneficent eye. The weather was cold, but there were blue skies and sunshine. Long before noon the surging crowds were being admitted to the hall, marshalled in regular queues by those models of urbane patience and capability, the London police.

In a short time the great hall was packed and the platform, holding some four hundred representative workers, overflowed. It soon became apparent that the Queen's Hall was insufficient to accommodate all who wished to enter. Hundreds were unable to gain admission—at least a thousand was the estimate—and an over-flow meeting, addressed by Mr. and Mrs. H. Boddington, was held outside.

The Chairman, Sir Arthur Conan Doyle, with Lady Doyle, were immediately supported by Mr. H. W. Engholm, Managing Editor of *LIGHT*, Mr. R. Boddington, President of the London District Council of the S.N.U. (who with Mr. Engholm organised the meeting), the Rev. G. Vale Owen, Viscountess Grey of Fallodon, and her son, Mr. Stephen Tennant, Mrs. M. H. Wallis, the veteran medium and speaker, Mr. David Gow (Editor of *LIGHT*), and Mrs. Gow, while seated around on the platform were scores of people well-known not only in the Spiritualistic movement but in other spheres of social activity—the Church, Literature and Art, the Press and the Drama.

The proceedings were opened by a stirring invocation by Mr. Ernest Oaten. This was followed by the hymn, "The world hath felt a quickening breath." Sir Arthur Conan Doyle delivered the opening address, and was succeeded by Mr. Richard Boddington, the Rev. G. Vale Owen, Dr. Abraham Wallace, Mr. Ernest Oaten, and Mr. H. W. Engholm. The proceedings closed with the Benediction, pronounced by the Rev. G. Vale Owen.

The whole service was impressive in the extreme. A wave of power and inspiration pervaded the hall, and throughout there was no jarring note.

One vacant chair was noted in the front row on the platform. It was that reserved for Miss Felicia Scatcherd, who had been announced to speak, but who, as was afterwards explained, had been unavoidably detained by the psycho-photographic experiments with Mrs. Deane and afterwards held up by the crowd. She arrived later with Lady Muir Mackenzie, and her place as a speaker was taken by Dr. Abraham Wallace.

THE CHAIRMAN'S ADDRESS.

Sir Arthur Conan Doyle, who presided, said:—

We are assembled here to-day to join with our fellow countrymen of the British Empire in reverence and homage to those who left us in the course of the Great War. Our grief for their physical absence is as great as that of any other creed, but we have one immense consolation which we wish to pass on to them and to the world. They think, they believe, that all is well with our boys. We know that all is well with our boys, but what a gulf there is between those two words "believe" and "know"! We do not say this lightly; levity in such a matter as this would be blasphemy. Many of us have gone through experiences which have so convinced us of its truth that the time came when there would have been no manhood left in us if we did not fearlessly declare to the world and break a silence which would have been cowardly. We know that these things are true. We have communed with the dead, we have had their messages, we have seen them among us. We have heard them; and some of us have been privileged to touch some of them. That which the Church calls the Communion of Saints is not a phrase to us but a living reality. This is one of the greatest happinesses the world can give; but beyond that there is one even greater and that is the message which they bring of their happiness of the unutterable joy, beyond all belief or expectation, which they have found waiting for them upon the other side, which joy we may hope, if we are worthy, to share. And it is this memorable

message of comfort which we are trying to bring now to this poor old grey, stricken earth, which turns away from us like a fretful patient turns away from the physician who may cure him. And never, surely, was the world in such need of consolation as now. I see nothing but darkness around us; I do not think we have come to the worst yet. There is more to follow. We see how that dark river of materialism which flowed from East to West is now flowing from West to East, but it is the same river still. Where do you hear in politics such words as charity, religion, idealism, Christianity? They do not belong to the dictionary of the politician at all. We mean to place them there. (Cheers.) They are surely the most important words in the world. In all this darkness I see only two rays of light. One is the League of Nations, which every Spiritualist ought to support, and the other is that blessed and rapidly spreading communion which brings super-mundane forces to the help of this afflicted globe. I had a spirit message when I was in America which contained the beautiful message, "The cage may be broken, but the bird is free." The cages of our soldiers are strewn across the world, but their souls are free; free to help us in our endeavours for betterment, free to join in our joys and sorrows and share with us such meetings as this which we are holding to-day. The very air is vibrant with their presence and sympathy. On this platform here to-day there are standing with us those old Spiritualists who suffered mental martyrdom for their cause, and mental martyrdom is more bitter and longer drawn out even than bodily martyrdom. They are here to-day to see the extension of that movement for which they gave so much. And when our victory is complete—and the time is coming, and soon, when it will be complete—then the people will understand why those old apostles stood for adding knowledge to faith, joining science and religion, thus giving to poor mankind some rational and solid explanation for the universe in which he finds himself. (Cheers.)

MR. R. BODDINGTON.

Mr. Boddington said:—

What a stupendous thought it is to think that we are meeting here to-day practically all of us conscious of the presence of the living life! But the thought is no greater than the fact. Most of us, as convinced Spiritualists, have proved that the dead do not die, that death is not a catastrophe, but an orderly step in the evolution of life. We all have memories that bless and burn, but we are not here to mourn, we are here to rejoice, to rejoice with those others who are also here. There is a natural grief at loss of the physical form. It does honour to both head and heart, and that grief will continue to find expression so long as the lips of love shall kiss the lips of death. We all know how they went from factory and from field, from counter and desk, from school and even from jail, from mansion and from cottage; but at the back of all their minds was an ideal. It may not have been formulated in any high-falutin' philosophy, but they made the sacrifice for an ideal, and that ideal was that honour might live and peace reign as the result of their journey to the shambles overseas. They died for that, and for none other. We, as Spiritualists, what are we going to do? They have made their sacrifice, where is ours coming in? Are we going to make this meeting a mere function, or are we going this day solemnly to dedicate ourselves to the promulgation of those truths that have made us free, and which in turn will free others? Are we going to dedicate ourselves to the carrying of that banner which will insist upon religious freedom? And what shall we inscribe on that banner? What shall it be? What shall it be? "The labour of all who love in the service of all who suffer," let that be our slogan. The League of Nations will never become the force it should until it is more fully animated by the knowledge that we Spiritualists possess. We have the spring of human action in our possession. We have the one truth that appeals to every man whatever his nationality, whatever his politics, whatever his rank, or social position. Our message touches the hearts and consciences of all. They may not believe in God, but they have no option but to believe in the presence of a sainted mother or a revered father—when they have the indisputable evidence that those who are dear to them are alive. Our work and our message must be broadcasted in the fullest and widest sense. (Applause.) One way to do that will be for every individual Spiritualist, whether they be a high priest or the doorkeeper in the House of the Lord, to recognise that they are individually a pillar of the Church, and that it is their duty to do the utmost they can to spread the truth that has made life here and hereafter precious to them. (Cheers.)

THE REV. G. VALE OWEN.

The Rev. G. Vale Owen said:—

My friends, I am not feeling competent to-day to make to you any speech essentially my own, for I feel that this is pre-eminently a mother's day. I am going, therefore, to let a mother's message speak to you through my mouth. A few days ago I received a letter from a lady who is very energetic in the Spiritualist cause. She began by saying, "My only child, in the Royal Air Force, is missing. Before he went to France he sang to me two songs. He had a beautiful tenor voice. The songs were 'The end of a perfect day' and 'God send you back to me.' I said to him, 'I hope I shall never hear those songs again,' and he replied, 'Mother, dear, in three months' time I shall be home again on leave and the first thing I shall do when I come home will be to sing those two songs.'" One month after his departure on April 15th, 1918, he was reported missing. Two months after, that is, three months after his sailing, his mother went to a séance for the "direct voice," and when the voice came through they heard someone singing. Before the medium could say anything, the mother said, "That is my son's voice." Mrs. Johnson, the medium said, "How do you know? What makes you think so?" and before the mother could reply the voice said, "Mother is quite right, I am Cuthbert Smith." She asked him a question about his pilot, and he said, "Oh, yes, Bunny is here with me, but before I say anything else I am going to keep my promise." "Promise?" queried the mother. "Yes, dear, don't you remember, I promised I would sing you two songs when I came back," and then he commenced to sing:—

"When you come to the end of a perfect day and sit alone
with your thoughts,
While the birds are singing their carols gay for the joys
that the day hath brought,
Can you think what the end of a perfect day can mean to
a tired heart,
When the sun goes down like a flame of fire, and dear
friends have to part."

And then he paused, and took it up again: "This is the end of a perfect day, near the end of the journey, too." There was silence in that room, and then one said, "Ask your son to sing again." There were about thirty-three persons present. He said, "Oh, yes, I have to sing another song," and he then sang "God send you back to me," but transposed it and sang, "God has sent me back to thee."

At the end of the first verse he said, "Mother, dear, we used to sing this together. Sing it now with me," and those two, mother and son, sang a duet, she in the earth world, and he in the spirit-land. That mother ends up her letter by saying, "Do you wonder that I stop at nothing in working for this cause? The glorious truth is there. What matters it to me if an earthquake takes place to-morrow. Nothing can take away the truth that our loved ones are permitted to come back and speak to their loved ones on earth."

That is a mother's message. I have nothing else to give to you to-day. While we pray for our splendid lads who have given their all for us, we can also at the same time truly pray, God bless the mothers of England, who have given even more than they.

DR. ABRAHAM WALLACE.

Dr. Wallace said:—

I had no idea that I was to take part in this wonderful assembly. My friend, Mr. Vale Owen, has just given you a story connected with the return of that boy. It so happens that the mother of the other boy who was lost, the pilot, was a patient of mine, and I have heard the whole story also from his mother, and, strange to say, because of what has happened on the other side, the whole family relations have changed. The father of the boy was a Roman Catholic while the mother was brought up as a Presbyterian. Therefore, there was a little want of harmony in the family. The boy said, "Mother, tell father that Roman Catholics and Presbyterians and all that kind of thing are done away with. We do not pay any attention to them in the spirit world. We are all united in the love of God." I am going to make it also a mother's day, and I am going to tell you an experience I had towards the end of the war. One day my telephone rang and a woman's voice said, "Are you Dr. Wallace?" I said "Yes." "Dr. Abraham Wallace?" I said "Yes." She then said, "My husband and I heard you speak at a meeting some time ago and we were so much impressed that I should like you, if you would, to help us. I have lost my only son. I have been to my Church and they tell me to have faith, but that does not suffice me. I want to know, and you can help me to know." I said that personally I was not a medium, but I should be pleased to help her, and this lady came down to a meeting of the London Spiritualist Alliance. We have meetings once a week for the sake of those who have gone to the other side. I arranged to meet the lady and introduce her to the meeting. On the platform was a very excellent clairvoyant. We were somewhat late, and had to sit towards the back of the hall. One or two ladies in front got satisfactory messages, and the lady said, "I wish I could get such consolation as the lady in front."

I asked her to come back next week and I said, "Come early and go to a front seat and I hope you will be able to get a message." I promised to be there, but I was rather late and I had to sit at the back. Fortunately, I sat down by Miss McCreadie. She is here to-day. She is one of our noble Scottish workers. I said to her, "You see that lady in the second or third seat—do you see anyone with her?" "Oh, yes," she said, "there is a gentleman there who must have been over in the spirit land for a long time. He is in white robes, and I see along with him a young man dressed in khaki. He must have passed out very recently and very suddenly. I got a name, I do not know whether it is intended for the young man or not. I got the name Edward." I said, "I do not know. I purposely asked the lady not to tell me anything." During the séance the medium on the platform pointed to this lady and described very much the same as Miss McCreadie had done. At the end of the meeting I introduced her to Miss McCreadie, and she said, "Oh, that was my first husband and that was his son. I am delighted to have got the message." I said, "Miss McCreadie has given you a name," and the lady said, "That is my present husband's name." Here we have an instance of what can be done for sorrowing mothers if you go to a meeting of the London Spiritualist Alliance. (Cheers.)

MR. ERNEST OATEN.

Mr. Ernest Oaten said:—

Comrades, visible and invisible, there are many departments in the Father's Kingdom, and we, who are of the earthly body, are separated from those of the larger household only by a very thin partition, a partition largely of our own making, but a partition which extended thought and better understanding will in successive years rend into shreds, until the full light of the Spiritual world shall shine upon the minds of men in this world and there shall not be a soul capable of living and breathing who shall not be conscious personally of the presence of that other world. (Applause.) That is the task we have before us, fellow-Spiritualists. That is the task for which we ask your aid, comrades of the higher light. We are here to remember to-day the sacrifice of those who gave their lives that we might dwell if not in peace, in a little less turmoil than they did, and we will not forget those who perhaps had the worst lot, those who were maimed and lamed and blinded; those who did not find the great blessing of death, but something considerably worse, the penalty of dragging a maimed body through years of physical suffering. For those who paid the great penalty and were ushered into the other life, we need have no regrets. I, too, could add my tales to the stories of the séance-room which have already been told. Hundreds, I am not exaggerating, and I speak with a full sense of my responsibility, hundreds of those lads have I talked with, and some by the hour. Only five weeks ago I joined in a duet in the direct voice with one of our Bolton lads, who paid the great penalty on the fields of France, and he said, "Oaten, I am going to work to bring all the influence I can bear on humanity, for there must never be another war." (Cheers.) That is what they have determined. Wars are men's quarrels, not God's. What are you and I going to do? Are we going to be willing and honourable instruments in the hands of higher powers, or are we going to let things drift? Look here, you Spiritualists, I know there are difficulties in the country. I know there are problems to be faced. But I want you to go a bit farther than the average individual. Men are saying, there is the problem of housing, the problem of unemployment, this problem and that problem, we must get the Government to do it, or we must get the Town Council to do it, or the Guardians, and the last thing they dream of is to say, "I must get up and do it." As long as you wait for public bodies to do the work of righting the world you are on a drifting stream that will carry you nowhere. Our duty and responsibility to those lads is to put our backs into the work and see that every unit in this country does its bit as they did. (Applause.) Death! I saw an Irish friend of mine long since deceased and he said to me, "Death? Why, you do not begin to live until you are dead. That is when you find life." Only last night, here in this great London, two friends of mine and I called upon a mutual friend, who happens to be a fine psychiatrist. One of the friends was a stranger to the psychiatrist and I did not introduce him. We went into the little séance-room. One of my friends had lost his life companion of forty-three years, and the task had devolved upon me to go to the crematorium and pay the last tribute of respect to the woman I loved—not in the same sense as he did; but to a woman who had been something of a mother to me. Into that séance-room she came, and taking up his hand placed her finger on his little finger and said "I am glad you are wearing my ring. I put it there." The last thing she did was to take off her wedding ring and put it on her husband's finger, and she repeated the last words she uttered on her deathbed a few months before. Do they live? Do they know? We are the people who can answer that question. To-day we are sounding the note of victory. Those lads are still ours. We are still theirs. We are joining hands across the gulf of death and hand in hand we will work to make this world a fit place not only for the children of men but even for the sons of God. (Applause.)

Mr. H. W. ENGHOLM.

Mr. H. W. Engholm said:—

My fellow pilgrims, I am proud to have joined this great pilgrimage, for I have found amongst its groups the best friends I ever had. I have found the Spiritualist to be a true man and a true woman every time. I want to go back for a minute to the day when I was a sick and very reedy Tommy quartered in a seaside town in Northumberland, where I was being trained, hopelessly, for the storm-troops. (Laughter.) The end of it was, that I found some consolation in the local V.A.D. But I tell you what I also found as well. Very dirty and very unkempt though I was, I was taken into the arms of a little group of Spiritualists, the bond between us was that I knew what they knew. We were one in the possession of a great truth. I may tell you that in that little V.A.D. I found here and there that amongst the men, who sometimes passed beyond the veil, four and five a day, there was some work to do for one who knew what I knew. I feel that here in this hall this morning I am in the presence of those who passed on in that V.A.D. My friends, the sergeant, the drummer boy, and many others I remember, are here now. (I greet you, although I may not see you, my pals!) I remember one sergeant, a dear, good soul, who died in my arms. He was quite happy. He was a Spiritualist. His wife was sent for. She arrived too late the next morning, and as she came into that little V.A.D. at Whitley Bay, I met her at the door. She said to me, "You need not tell me. He met me at the station."

Is this real? Why, it is the most tremendously real thing that has ever happened in this world. I have been with many of you, my dear fellow Spiritualists, in your little halls, badly lit, with rough benches, and sand on the floors—it is not often we get the chance of sitting on cushioned seats like these, is it—but those little meeting places, open every Sunday night throughout the whole country, are the lighthouses that are destined to keep the rest of the world off the rocks. Another thing which gives me joy to-day is this. In that grand circle before me we have the children of Spiritualists, and the Lyceumists, and those children of the Lyceums are going to be important men and women of the future; because they are being trained when they set forth to work in the world, to declare their knowledge of this great truth. Methods have been set down for teaching these little ones the fundamentals of true Christianity. There are no creeds, no doctrines, no dogmas, in our teachings, but just how to play the game nobly and honestly. That is the Christianity in which they are instructed. My dear Lyceumists, I hope, if God allows me to stay here, that I shall be able to do something to help you on your way, and I hope that every man and woman who is a Spiritualist will consider that their children are more important even than themselves. Yesterday at the Cenotaph I stood with my little son, and with his hat in his hand he said, "Daddy, why do some of these people look so sad?" I train my little boy to know what the Lyceumist knows, and he could not understand why people should be sad when there is no death after all. That is the way to begin life. Do not begin it with misunderstanding and fear. Banish all fear from the minds of the little ones, let them face the world with courage, not fear. I am happy to be a follower in this great band of happy pilgrims. We have on this platform with us those who will never, under any circumstances, allow the stone to be rolled in front of the Sepulchre again. My dear Spiritualist brothers and sisters, I hope Sunday after Sunday to see you so that together we can learn more and help each other. We have a great trust to keep, a tremendous responsibility is thrust upon us, and with God's blessing we will keep it.

The service concluded with the singing of the hymn "God be with you till we meet again," and the Benediction by the Rev. G. Vale Owen. A collection was taken at the close in aid of the Fund of Benevolence, a fund designed for the aid of the old workers in the cause of Spiritualism. The collection amounted to £71 14s.

The Chairman announced that the Queen's Hall had been taken for every Sunday in February, and that services would be held commencing at 11 o'clock.

It was, of course, to be regretted that so many well-known Spiritualists and such a large number of the general public were unable to gain admission to the Queen's Hall. The organisers, however, had the matter taken out of their hands at 11.50, when the authorities closed the doors as the hall was packed from floor to ceiling. We learn that over one thousand people failed to get in; these included Mrs. Annie Boddington, Mr. Harry Boddington, Mr. and Mrs. Clegg, Mr. and Mrs. Brittain, Mrs. Clempson, Mr. Horace Leaf, and others well known in the movement. However, an overflow meeting was at once organised by Mr. and Mrs. Boddington. Hymns were sung, and addresses delivered, and we are told clairvoyant descriptions were also given, surely a record achievement in the open street.

Mr. Richard Boddington, the President of the London District Council of the Spiritualists' National Union, is to be congratulated on his rally of the members of the churches under his jurisdiction. His methods of organisation were perfect, and his co-workers, including Mrs. Ensor, the Hon. Sec. of the Council, and Mr. Humphries, of the

Kingston Society, who had the stewards under his control, were worthy of all praise for the smooth running of the meeting and the admirable manner in which the audience were handled. Everything inside the hall went without a hitch.

One of the most pleasing aspects of the meeting was the magnificent gathering of London Lyceumists, who occupied the whole of the grand circle. Over five hundred Lyceumists of all ages attended. Representatives from eighteen Lyceums were present. Mr. A. T. Connor, genial Irishman, and the popular Honorary Secretary of the London Lyceum District Council was, with Mr. J. C. Williams, the President, responsible for this wonderful rally. The sight from the platform of the hundreds of little ones, who displayed the banners of their sections, was a most inspiring one; their good behaviour and intense interest in the proceedings augur well for the future of the Spiritualist movement, which is very largely in their hands.

Mr. C. W. Turner, who officiated at the grand organ, handled the musical side of the programme in a manner that added a great deal to the success of a memorable occasion.

"SUPERNOMAL FACULTIES IN MAN."

SOME EXAMPLES OF PSYCHOMETRY.

On May 11th, 1921, M. Claude Lefébvre, at the end of a séance, presented to M. de Fleurière a small piece of cloth, and asked if he could speak of the person from whose clothing it was taken.

M. de Fleurière consented to try, without much hope of success. He took the piece of stuff, placed it to his forehead, shut his eyes for a few minutes, then opened them and said:—

"The fluid is intense and wonderful, proceeding from a pious and saintly soul. This is not recent; it goes back far. This person seems to have lived under the First Empire, and to have died between 1853 and 1863. The person who gave you this piece of stuff has lived for some time west or north-west of Paris, Brittany or Normandy, and has lived in Italy or travelled there."

"The man from whom the stuff came has been much talked of and has even performed some sort of miracles. Rightly or wrongly, soldiers, during the war, have attributed their safety to him."

"This man had a physical resemblance to Voltaire, but it is not he, for his character is markedly saintly. Who can it be?"

At this point M. de Fleurière meditated for a few seconds, and then getting up, staggered like a drunken man, turned round, and taking a medal hanging from the wall of his study held it out, saying, "That is the man."

The medal represented the Abbé Vianney, the famous Curé d'Ars.

In May, 1921, Mme. S— went to Versailles for the day to visit several friends. She went in the morning, wearing a diamond star of great value. On returning home to Paris she missed the jewel. She was distracted.

She told her husband of her loss. The Mayor of Versailles was informed, but the star had not been brought to the Town Hall.

Mme. S— was taken to see Mme. Morel, a metagnomic subject when hypnotised, and sat in a corner of the room during the séance. One of her gloves was given to the percipient.

On taking the glove, the percipient described Mme. S— as her custom was, and then asked: "What am I to see about this woman?"

"Look for what is troubling her at this moment."
"She is distracted over the loss of something. . . . It is a large jewel. . . . How it shines! . . . it is very valuable. . . . She may be at ease, it is not lost, it is hidden and will be restored. I see that she will wear it again."

"Look for what happened when this lady ceased to wear the ornament, and what has since become of it."

"Now I follow this lady as she leaves her house. I see her leaving in an automobile with another person and go to another town near to where we now are. I cannot tell its name; I see her go to three different houses, and then return here to this town where we are. The jewel has fallen near one of those houses."

"I see it picked up by a woman, young, very stout, short, and blonde, with light eyes and hair."

"The ornament has been well hidden in a small piece of furniture and locked up. The finder thought of keeping it, but is afraid. She is uneasy and will restore it."

"What should be done to get it back?"
"Nothing at all, especially not the measures that are thought of. In a few days, four or five at most, they will write to ask her to come. It will be given back. At that time there will be some small disagreeables, but nothing to signify. I affirm that the jewel will be returned before a week. There is no fear. I see that the lady will wear it again."

—From "Supernormal Faculties in Man," by Dr. EUGENE OSTY (translated by Mr. Stanley De Brath).

THE "MASKED MEDIUM" AND PSYCHIC PHENOMENA.

On March 27th, 1919, I attended, by request, a demonstration of alleged psychic phenomena given by a lady whose identity was kept secret, but who was described as the "Masked Medium." The exhibition was given in connection with a Sunday newspaper, and also as an advertising preliminary to a public entertainment afterwards given at the Criterion. The mainspring of the enterprise was a Mr. Selbit, well known as a clever conjurer.

I was given to understand by Mr. Selbit that the lady was a genuine medium—we were to have the "real thing" this time. The performance was amazingly clever—it convinced some of the sceptics present—but having regard to all the circumstances, and to certain striking differences I noted between real phenomena and what was given at this particular "show," in all I wrote on the subject in *LIGHT* I had to maintain a strictly non-committal attitude.

In the ordinary course of things the scales are naturally weighted against psychic explanations; but when on the one side you have vehement assurances by several people that a certain person is a genuine medium, giving genuine psychic results, and by others that she is simply the clever assistant of a clever illusionist, there seems to be no other attitude to take up.

That was some four years ago, but Mr. Sydney Moseley, a journalist associated with the matter, has contrived to keep the ball rolling by publicly taxing several public persons with credulity in accepting the "masked medium" as genuine, since he had afterwards received from Mr. Selbit and published a "full, true and particular" account of how all the tricks were done.

As Sir Arthur Conan Doyle was one of the persons thus stigmatised, there was an exchange of views between him and Mr. Moseley in the columns of "John Bull," Sir Arthur's point being that it did not follow that the demonstration was all a faked one simply because it was so explained by the conjurer.

It is too long a story to go into here, especially as most of our readers will have been made familiar with it by reference to the journal mentioned, or from other sources.

Suffice it to say, that as the result of the discussion, a fresh demonstration was arranged, which took place at the offices of "John Bull" on Wednesday evening, 7th inst., in the presence of some fifty people, when Mr. Selbit, Mr. Moseley and the "Masked Medium" were again on the scene. Articles from the audience were once more placed in a bag, and the bag enclosed in a box, and the medium again described the contents of the bag, adding little details. This was called "psychometry," but, of course, it was not real psychometry as the "medium" did not handle any of the articles to gain the necessary psychic contact, and the box trick is a pretty old one in conjuring.

All the same there were some curious results. Mr. John Lewis put into the bag a pair of scissors in a case. These were described by the medium, who got the idea of "sudden death" in connection with the article. I gathered from Mr. Lewis afterwards that he had just heard of the sudden death of a friend who expired while sitting at a meal.

That was odd. Put it down as coincidence, but it suggested the queer things that sometimes happen even to conjurers in these mental demonstrations. It was doubtless little things of this kind that made so great an impression in connection with previous demonstrations given by the "Masked Medium" in 1919. I have heard some curious

stories from conjurers and public entertainers of the "wizard" order which certainly suggest that telepathy and clairvoyance come in, in odd and unexpected fashion, in their performances at times. But on this point we may have something further to say in *LIGHT*. Only just before writing this I heard a strange story from one of the best-known amateur conjuring experts in which he spoke of having given during a performance a long string of facts unknown to him, while under the impression that he was inventing them for the occasion. He declares that they were too many and too detailed to have been coincidences.

But to proceed. The next demonstration by the masked lady was the repetition of the famous "ghost"—a "spirit materialisation."

This was given in complete darkness, while on the previous occasion, with which the present one was to be compared, there was a certain amount of light. On that occasion Sir Arthur states that he saw a form issue from the side of the medium, quite in the fashion of a real materialisation. Viewing it from a different angle, I did not perceive this effect. In the present instance I saw very much what I had previously seen—a rather better result this time as far as visibility was concerned. A patch of light, dim at first, shifting about, elongating and suddenly presenting the appearance of a human form.

It left me as unimpressed as on the previous occasion, for I had heard much of the resources of conjuring in producing these ghost effects.

It is to be remembered that Sir Arthur did not say that any of the results originally produced were actually psychic ones, a point he made clear in a letter to "John Bull" of the 10th inst. He merely offered to pay a fee to have the performance repeated, in order to clear up some doubts in his mind as to whether the performance was entirely a matter of clever conjuring, as had been represented.

Nor was it in any way a test as to the reality of psychic phenomena in general. To that reality Mr. Moseley has himself testified, and as I know from personal experience several conjurers have gained the same conviction.

As to the question of how the various feats were performed, Mr. Selbit was naturally unwilling to disclose professional secrets. He merely intimated that they were all explicable by the resources of conjuring. Nevertheless it is asserted that some of these things are occasionally mixed up in a curious way with psychical effects undesigned by the conjurer and sometimes astonishing him as much as his audience.

It is certain that conjuring must in a way have its psychic aspects inasmuch as it produces certain effects, by "suggestion," on the minds of those who witness it. Into these conditions supernatural happenings may—and I believe do—on occasion break in in a baffling and unexpected way. It is not easy always to say where the normal leaves off and the supernatural begins.

There will no doubt be much argument over the display given by Mr. Selbit and his assistants. But, as Sir Arthur generously offered to pay over the £25 in any event, there should be no reason for dissatisfaction.

The meeting was held in a good-natured and good-tempered spirit. But the question whether the "Masked Medium" has genuine mediumistic powers—not necessarily displayed on every occasion—was left exactly where it was at first.

Mr. Selbit states emphatically that all the public demonstrations he has given of her powers were entirely a matter of tricks. On this point I should be the last to contradict him.

D. G.

THE CENOTAPH PSYCHIC PHOTOGRAPH.

WONDERFUL RESULT ON ARMISTICE DAY.

Miss Estelle Stead, who, together with Miss F. R. Scatcherd, had charge of the taking of photographs by Mrs. Deane and her daughter, Violet, during the Silence at the Cenotaph, Whitehall, on Armistice Day, are now in possession of two photographs which are not only remarkable but are in many ways finer examples of spirit photography than those taken on Armistice Day in previous years. Miss Stead, who had control of the plates, initialed the two used, and Mrs. Deane and Miss Violet Deane, under the supervision of Miss Stead and Miss Scatcherd, were posted with their cameras in Richmond Terrace facing the Cenotaph. Directly after the plates were exposed, Miss Stead took charge of them and with Miss Scatcherd proceeded to the W. T. Stead Borderland Library, 5, Smith Square, Westminster, and together at once developed the plates. The prints obtained from each negative have amazed all who have seen them. The print from the plate exposed by Mrs. Deane shows over fifty small heads scattered all over the picture. All the faces are those of young men, the features of many are very clearly defined, and nearly all are "smiling through" the faint cloud that covers most of the plate. The photograph taken by Miss Violet Deane shows over sixteen faces, which, like the photograph taken by her mother, are all those of young men. Most of the faces are distinct enough to enable them to be recognised. The spirit faces are in both cases easy to discern without the aid of a magnifying glass, and are thrown up into relief

by their contrast with the crowds, standing in silence, on whom they appear to be super-imposed. It is very gratifying to know that the experiment has proved such a remarkable success, and we are informed by Miss Stead that prints of each negative (untouched) will be on sale in the near future, when they can be obtained from the Hon. Secretary of the W. T. Stead Borderland Library, 5, Smith Square, Westminster, London, where all communications respecting these 1923 Armistice spirit photographs must be addressed. The price of each print will be one shilling.

THE Rev. Walter Wynn informs us that he is receiving applications for his books, "Rupert Lives" and "Can a Spiritualist be a Christian?" from persons who do not know where to procure them, the reason being that the copyrights and assets of the Kingsley Press, Ltd., have been acquired by The Ubiquity, Ltd., 168, Regent-street, W.1, which now supplies the books, post free, at 2s. 9d.

AUTOMATIC WRITING.—Anyone who has tried a hand at all extensively at planchette, the ouija board, or direct automatic writing, will be aware of the fact that the larger bulk of such communications is very poor stuff indeed. When a communicator takes to holding forth and expressing his views generally on religious and kindred subjects, the communications frequently abound with pompous platitudes and unexceptionable generalities of a very commonplace character. Most of the communicators are not narrow or orthodox in their religious views, but the opinions they express, quite excellent in themselves, might have been voiced in almost every case by people of very ordinary intelligence and mediocre abilities.—THE "OCCULT REVIEW" ("Notes of the Month").

LIGHT,

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SPIRITUALISM
AND THE SENSATION-MONGER.

Spiritualists, it has often been said by those who have come newly amongst them, usually show a kindly and fraternal spirit. There is a real brotherhood, as indeed there should be. And with these admirable qualities there goes an unwillingness to think ill of others or to mistrust them. Full of the ardour of an inspiring faith and knowledge, the Spiritualist, even when equipped with plenty of worldly wisdom, is apt to lay aside sometimes that vigilance which was his safeguard in less important matters, and this occasionally has unfortunate consequences.

Now, although we are at one with the Scottish poet who wrote:—

"Better to be deceived than have the heart
Contracted by suspicion,"

we sometimes see instances in which the spirit of generous trust is carried too far and consequently abused by the unworthy.

No intelligent man would willingly hand over to the charge of irresponsible persons his own interests or that of any trust committed to him—especially if it were made clearly evident that such persons were not merely indifferent to the welfare of that which was entrusted to them, but were simply desirous of exploiting it for their own ends.

Take, for instance, this question of psychic evidences—the phenomena of the spirit circle. The tremendous advance of Spiritualism during the last few years, the fact that many people of standing have testified to its reality, the increasing interest in the subject shown by the public generally—all these things furnish tempting material for the person whose business it is to cater for lovers of sensationalism and for those whose chief anxiety in a jaded life is to be entertained with "some new thing."

It is soon discovered that public exhibition of psychical phenomena is just what the public wants, especially if it is that kind of phenomena which, coming into the material order of things, becomes closely associated with conjuring tricks and feats of leger-de-main.

A clever trap is set by the "stunt-merchants" and publicity "boomers" of the Press and the entertainment world. Spiritualists are appealed to for opinions; there is a private demonstration, a committee of "experts" is formed—it doesn't really matter whether they are experts or not so long as they can be jockeyed into a favourable opinion of what they see and their views recorded in flaring advertisements. We know all the methods.

It is all so very thin. The very circumstances in which the "show" is held should be sufficient to set Spiritualists on their guard. Psychical phenomena—the real thing—cannot be produced to order and given as a daily exhibition. Even if it were possible, it

should not be a matter to which any Spiritualist with a proper regard for his faith could lend his countenance.

Spiritualism must be propagated—it needs publicity. But not *that* kind of publicity. It is invariably pernicious and demoralising, as many instances in the past have shown us. Its only result is to damage the credit of the movement.

When we have taken in the motives and methods which underlie all such attempts of publicity-mongers to exploit Spiritualism for their own ends—and they are always clearly apparent—our attitude should be uncompromising. Let us say to these persons: "In vain is the net spread in the sight of any bird."

"A CHURCHMAN'S DISSENT."

To the Editor of LIGHT.

SIR,—Whilst agreeing with many of the views expressed in Lt.-Col. Belk's address, "A Churchman's Dissent," in LIGHT of November 3rd, there is one, and an important one, which I venture to suggest is open to serious question. God, in his opinion, is not a person, but "an all-pervading essence." That He can, or may be, both, is apparently inconceivable to Col. Belk. His words are, "God cannot be a person and an all-pervading essence of life at the same time." I fail to see where the incompatibility lies. A little further reflection ought to dispose of this erroneous idea. It would be as reasonable to maintain that the sun cannot be *what* it is, and its all-pervading heat, light and life, at one and the same time. How else could it be universally present in its system, but by such means? Col. Belk's position savours of pantheism pure and simple; or, that of Matthew Arnold's, with his vague "power, not ourselves, that makes for righteousness." The sooner we get rid of the idea that personality implies limitation, the sooner we shall acquire rational ideas of what God is. To deny personality to God is to destroy the foundation of all true religion, of all true worship, and rob us of any true object of prayer.

To think of God as an all-pervading essence—as of something *extended*—is to think materially and not spiritually. God is in space, yet not of space; in time, yet without time. That God is present in the whole of His creation is true; but not as to His very substance, else all would be God. He is present in the only way in which He can be "present," short of annihilation of that which He has created; even as the sun is present in its own system, by means of its radiating life. If it were "present" in any other way—well, there would certainly be no system. The fear of being charged with anthropomorphism seems to affright many minds. It is a metaphysical bogey; no more. To regard God as an infinitely Divine Man is not derogatory to Him; on the contrary it elevates man. We are made in His image, not He in ours. The belief that an "Infinite Personality" involves a contradiction in terms was exploded long ago by John Stuart Mill in his examination of Hamilton's philosophy; and he showed very clearly that the supposed contradiction was solely due to confused and illogical thinking.

Col. Belk says further that the Jews "could not imagine God save as a glorified human being," and that Christ "endeavoured to correct the mistake." If he means that our Lord endeavoured to correct the Jews' *conceptions* of the Divine Being, he is doubtless right; but if he means to suggest that Christ taught that God was not a Person, he is decidedly wrong; and if he gets this impression from some of Christ's words, it simply arises out of his own pre-conceptions. When Christ prayed, "O righteous Father," and said, "Not my will, but thine be done," He was certainly not addressing an all-pervading and impersonal essence!

Swedenborg says the angels cannot even think of God otherwise than an infinitely Divine man; and to attempt to do otherwise would bring their whole thoughts into confusion. And so it would ours in the long run. A right idea of God is the foundation of all true morality, and religion, and Spiritualism.—Yours, etc.,

A. J. Wood.

41, Nicolas-road,
Chorlton-cum-Hardy.
November 3rd, 1923.

HOW FAR?

How far are heaven and hell apart?
No farther than from heart to heart;
Some souls taste both ere death.
How far is spirit-life away?
The thickness of their veil of clay,
The journey of a breath.

—C. L. H.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

In the Armistice double number of "St. Martin's Review," which is edited by the Rev. H. R. L. Sheppard, Vicar of St. Martin's-in-the-Fields, Trafalgar Square, is included a contribution on "Psychical Research and Survival," by Sir William Barrett. In his most admirable article Sir William relates the following story:—

Shortly after his death, my dear and intimate friend, Canon Carmichael, LL.D., was seen to walk up the pulpit stairs of the church in Dublin where he had been incumbent for fifty years. He was vested in surplice and hood and was seen by no less than five people to stand by his successor, the Rev. R. H. Murray, Litt.D., during the few minutes of a brief address on Survival. Dr. Murray tells me he saw nothing but felt some presence near him to which he would have attached no importance had it not been for the fact that, within two hours after the service, three gentlemen and one lady, seated in different parts of the church, quite independently of, and unknown to, each other told him what they had seen, before they had spoken of it to anyone else. Hence there could have been no collusion, nor was there any object behind the pulpit to give rise to an illusion, nor were the observers expecting such a vision, in fact they were all sceptical of such things. Moreover, each one gave exactly the same details: e.g., that the Canon wore his usual long surplice and hitched it up as he ascended the pulpit stairs as he used to do; that he looked very lifelike and very happy; appeared younger than when he last preached, that he smiled at his daughter who sat below the pulpit, and who gave me personally a detailed report. Each observer noticed that the Canon had on a hood with a different coloured lining (red) to that worn by Dr. Murray, which was blue. This, in fact, is the difference between the LL.D. and Litt.D. hoods, of which all the observers were not aware.

It is impossible to explain away such concordant and independent testimony, nor is it easy to see how it can be merely a subjective impression. My own view is that the soul can sometimes, when rare and propitious conditions occur, by a creative and subconscious act, clothe itself temporarily in an intangible material form, a thought form, a *simulacrum* of that with which it was familiar when on earth. There is much good evidence to show that this can also occur when a living person is in deep sleep. It is all very wonderful and incredible, but so is the creation of an infant in the womb; the unconscious influence of the mother guiding tangible material particles into both the physical and mental simulacrum of some of its ancestors.

On Monday last, November 12th, the "Daily Mail" published a news item from its New York correspondent which reads as follows:—

The United States to-day is making merry at the expense of Mrs. Elizabeth Tomson, the Spiritualist medium, whose production of ectoplasmic apparitions has formed the subject of erudite speculation. In the Church of Spiritual Illumination in Brooklyn, where about thirty persons were gathered, she was examined physically, and then, clad in a bath robe, entered a cabinet, from which shortly afterwards a ghostly form emerged. The ghost softly embraced Mr. Richard Gallagher, a stalwart young man who had been told that he was about to see his grandmother. Mr. Gallagher viciously bit the supposed wraith of his grandmother in the shoulder. The ghost uttered an agonised groan, and a moment later the medium, in her bath robe, fled from the cabinet, leaving Mr. Gallagher with his mouth full of ectoplasm, which proved on examination to be a perfumed and very thin slippery silken fabric.

Providing the above story is quite true, it seems high time that steps should be taken by the organised Spiritualists in U.S.A. to form themselves into a Spiritualists' Ku-Klux-Klan, and take such matters as these into their own hands. If a determined effort were made by true Spiritualists to mete out severe punishment on such blasphemous behaviour as is reported to have been engaged in by the people referred to it would have, we are sure, an excellent effect and prevent a recurrence of this sort of thing. These bogus meetings, wrongly called séances, conducted by creatures who are also misnamed mediums, are nauseous to decent-minded people. These occurrences will continue and fake Spiritualists flourish until some sort of method other than Press publicity (for which they care nothing) be introduced to frighten them out of their nefarious business.

The Sunday Press on Armistice Day had very little to say this year on the question of human survival after death. In fact most of the writers of the articles fell back on the well-worn phrases of rest, asleep, etc., and platitudes

that have been used from time immemorial. "The Sunday Times," however, published a truly inspired article from the pen of Mary Macleod Moore, which was in keeping with all we know to be true, and the writer's words must have brought comfort to many a one who read the opening sentences, which were as follows:—

To-day They are again among us.

To-day we go ourselves apart, and for a wonderful two minutes we commune with those who stand beside us, though unseen.

To-day again we realise, if only for a flash of time, in an instant of understanding,

What splendour men have power to shape
From mere mortality.

That terrible silence of Death, which is one of his most cruel weapons, has less power to grieve when we know that They are close to us. They come not as awesome beings from another world, ghostly, and aloof, from whom we poor human creatures with all our shortcomings and our sordid worries shrink back chilled. They come as our own again, the boys and men who shared with us the laughter and the simple things of life.

Thronging the grey streets of the towns, crowding the sweet country lanes and fields, standing by our sides in the churches to-day, kneeling at our altars, are the vast armies of those who died for us and for their dear land.

Back again they flock to homes, great and small, to the scattered cottages in the empty country, to countless places in these islands and in the lands overseas. Wherever they are loved and remembered; wherever a woman still wakes in the night with a precious name on her lips, as she holds out empty arms—there They are to be found to-day.

Mr. James Douglas, in his third article of "After Death" series, wrote in the "Sunday Express" under the heading, "The Dead are Alive." His concluding words were: "To those who lack faith I say this. Nobody can prove that the dead are not alive. It requires as much faith to believe that in death there is no remembrance as to believe the opposite. There can be no knowledge of nothingness. Faith in nothingness is mere despair. This is my answer to the nihilists. Even the agnostic who regards Jesus as no more than a Jewish mystic ought to hesitate before he passes from nescience to denial; for disbelief is as great an act of faith as belief. And to the materialist I say that science is always exploring the unknown, the unthinkable, and the inconceivable. Can a generation which has discovered wireless, the Einstein theory of relativity, and the structure of the atom venture to affirm that the dead are not alive?"

The Birmingham and Midland Society for Psychical Research, at its headquarters at No. 4, Queen's College, Birmingham, under the chairmanship of Mr. J. Howard Kirk, is rapidly growing. Its monthly meetings, held in the fine hall in Queen's College, are very well attended. On Thursday, November 8th, Mr. H. W. Engholm delivered an address before a large gathering of the Society's members and their friends. His address, which was entitled "Many Mansions," dealt chiefly with the Spiritualist's point of view of human survival, and it was evident by the applause at the termination of the address that his views were deeply appreciated, although, strictly speaking, the Society adopts a psychical research attitude towards the subject. The famous medium, Mr. Tom Tyrrell, is to give a demonstration before the members of the Society at its next meeting. Mr. Fred Barlow, the well known expert in psychic photography, is the Hon. Secretary.

Dean Inge, for whom in many ways we have the deepest respect, should know better than to make such an observation as was attributed to him in a recent report in the "Surrey Advertiser" of a sermon preached by the Dean at all Saints' Parish Church, Kingston, Surrey. The report states:—

Dean Inge spoke of Spiritualistic superstitions, now so prevalent, and the old wives' fables about ghostly apparitions, but, he said, that was not the kind of immortality that Christianity taught or that any sensible man desired for himself or his friends. Even when superstition masqueraded in scientific dress the less they had to do with it the better. The most definite word about the condition of the faithful departed was "resting," which did not necessarily mean idleness, but life without weariness and doubt.

Dean Inge, and many other intellectual lights of the Church of England, are, we fear, going to experience a shock when they arrive beyond the veil. As "sensible" men they have possibly no desire for an "earth made perfect" or a new life of increased activity. The idea of an eternity of resting, possibly on a cloud of their own ideals and creation, will be a fitting punishment for their objection to accept a truth because it seems rather commonplace.

THE MEDIUM GUZIK AND HIS PHENOMENA.

To the Editor of LIGHT.

SIR,—As Mr. Price has cited me as a witness in his article on Jan Guzik, the Warsaw medium, I beg to be allowed to correct some of Mr. Price's statements. I have been present at—in all—six sittings with Guzik at which I controlled him most carefully, generally together with my friend, Dr. William Mackenzie, of Genoa. There was absolutely no objection to the control. During the various sittings I received the following impressions of him.

The medium, Jan Guzik, "works" when the séance room is in complete darkness. Formerly, some of the experimenters, and the medium himself told me, that this darkness was not necessary. For years Guzik has worked under various conditions of illumination. As he becomes sooner entranced in the dark and the phenomena (which I will describe later) take place quicker while the "lights" are also more visible, they have given up having illumination, especially as it has been proved in the course of years that the medium is absolutely trustworthy. Guzik is a very pleasing medium; he has no hysterical ways; agrees to all proposals; requires no dark cabinet; and becomes entranced in any strange room. His control is simplicity itself. He is placed between two of the sitters (usually the most sceptical are chosen), his hands being held with especial precautionary measures. He allows even the strictest ligatures. His arms, above and below the elbow, legs and feet, as well as the whole of the other part of the body, are so tightly pressed between the controlling persons, that the medium could not possibly move without being noticed. Neither does he make any movements with his extremities, always breathes deeply and quietly; only often, when the phenomena are especially violent, the upper parts of arms and body tremble slightly. Whoever has worked with Guzik, very soon finds out that he does not cheat. Besides, he could not possibly do so, tightly as he is wedged between the controlling persons. Neither can he make use of an assistant. We have searched the séance room very carefully beforehand; all approaches are closed; and we have the keys in our pocket. Moreover, we can take Guzik quietly to any spot or room in a hotel, which we choose ourselves; his mediumship works everywhere with the same certainty.

When I arrived at the séance on the evening described by Mr. Price, I noticed at once that those present had not brought with them the necessary conditions for a mediumistic séance. They had not the slightest idea of what is called *psychic atmosphere*. It is a curious fact that so many otherwise very able psychological experimenters have no notion of the necessity of this "atmosphere" for this kind of experiment. No doctor would operate on any patient or even hypnotise him in any noisy building. In any modern operating theatre everything is avoided that might excite the patient; a soothing atmosphere is arranged for, so that the proceedings of the operation may take place easily and better, than when there is unrest, doubt or hostility. It is the same with mediums. How can one expect anybody to fall asleep or relax when affected with a painful feeling that on all sides he is being taken for a cheat; or when conditions are required from him to which he is not accustomed and which make him restless or cause him discomfort? All this is as unpsychological as can possibly be, and I am often enough shocked to see the rough and unintelligent way in which mediums are being attacked. The art of a really good experimenter lies, however, in pretending that the medium is allowed to do as he likes, while managing all the while to keep such a tight rein that fraud is quite impossible, or else must be detected at once. It requires a superior intelligence, infinite patience, and much tact (in the fullest sense of the word) to set parapsychical experiments successfully in operation. One may have the strongest doubts regarding the medium, but one must know how to gain his confidence. He who can do this will experience parapsychical phenomena, like I have experienced. Mediumistic experiments are probably, of all psychological experiments, the most ticklish. The medium in a state of trance resembles (from a psychological point of view) one dreaming, or an artist in ecstasy. There are certain intimate relations between trance dreams and artistic ecstasy. But one cannot treat a medium or a dreamer, or an ecstatic artist like a candidate at an examination.

The evening in question I saw, on arriving at the dwelling of our hostess, Mme. Wodzinska, that those present at the sitting were not capable of creating a "psychical atmosphere." They had brought with them electrical appliances, a gigantic (*riesigen*) "percussion hammer," an *algometer* (pain-measurer) and similar instruments. These interested the medium, and so disturbed his peaceful mood, even if he himself was not aware of this internal disturbance. As after the lapse of twenty minutes the medium was not yet asleep, I proposed that some of the sitters should leave the séance. For I saw clearly that there were too many of us. The spirits (*guides*) did not give the order that Miss Walker, Professor Alrutx and Mr. Dingwall should leave the sitting, but I requested this, as I was sensible enough not to demand the impossible from the medium.

The sitting itself Mr. Price has described quite correctly in essentials, only he has misunderstood certain particulars.

(1) The manager of Guzik, Mr. Jelski, only looked after the medium, for the simple reason that Guzik can speak only Polish and Russian. As I myself have a tolerable knowledge of the Russian language, and can follow the main drift of what passes in Polish, I am certain that during the sittings nothing that was pre-arranged took place between the medium and any of those present.

(2) I have convinced myself that the super-control, exercised by Mr. Grunewald, was faultless. He held both hands of our hostess and the right hand of the medium.

(3) Every time I controlled Guzik, I felt his leg and foot all the time distinctly. He has never made the slightest suspicious movement.

(4) Mr. Price must have noticed, like all the other observers, that the phosphorescent lights, before coming into the circle of sitters, floated high up, so that no hand could have reached them.

It would take too long to correct all the inaccuracies in the account of Mr. Price. If he had followed the sitting with as sharp and careful criticism as I did, he would have been convinced of the reality of the phenomena of Guzik. It is curious that he assured me at the end of the sitting that he was fully convinced that he had found in Guzik a very powerful medium. It is rather unnecessary for Mr. Price to think how these metapsychical phenomena could be imitated by conjurer's tricks. It would be much better if he would employ his time and thought to explain these phenomena to us.

There is no doubt about it that Jean Guzik is a real and very powerful medium.

DR. MED. W. NEUMANN.

20, Luisenstrasse,
Baden-Baden.

October 25th, 1923.

[The above letter is a translation from the German.]

MR. HARRY PRICE'S REPLY.

To the Editor of LIGHT.

SIR,—Having been permitted to peruse Dr. Neumann's letter (above), I should like to say a few words in reply.

I did not cite Dr. Neumann as a "witness." I studiously avoided mentioning his name in my article, except to refer to the fact that he was present at one sitting. But as the Doctor has challenged my opinion of himself as a sitter (in other words, "budded in," as Dr. Geley would say), I am compelled to record the fact that I regarded him at the time as an emotional and credulous observer. It was he who asked me if I did not hear the "beautiful strains" coming from the locked piano, whereas I could not hear a note, though I have exceptionally acute hearing. It was the Doctor who saw the "spirit" lights "all over the room," though I could see two only just over the medium's head. It was Dr. Neumann who expressed his delight at the "beautiful furry dog with the life-like bark" that was supposed to be running round the table, whereas all I could feel was something like an ox bladder, accompanied by a yowl from the direction of the medium.

Dr. Neumann states that the control of Guzik was "simplicity itself." It was, indeed; it was much too simple; and although the medium may "agree to all proposals," he takes the first opportunity of getting rid of them. It was because of this that Professor Alrutx, with his luminous buttons, "percussion hammer," algometer, and other "proposals" was unceremoniously removed from our first sitting. My article states that our hostess informed us that the Professor and Mr. Dingwall were considered "too critical." I cannot agree that the most sceptical sitters are chosen for controlling the medium; at our first sitting, the least sceptical were chosen. The ligatures mentioned by my critic were not even suggested at our sittings, where the prescribed control was lax in the extreme. The medium was not "tightly pressed" or "wedged" between the sitters; on both occasions he had an entire side of the table to himself.

Dr. Neumann asserts that he noticed at once, when he arrived at the séance, that the other sitters had not brought with them the necessary "psychic atmosphere," and the Doctor states that he was instrumental in sending some of them home again. His analogy to the surgeon and the operation is ridiculous, because no medical man would perform an operation in total darkness, however much the "soothing atmosphere" was apparent in his helpers. And if Dr. Neumann is so clever that he can sense at once whether a sitter has—or has not—brought a suitable "atmosphere" with him, why was I allowed to remain at the sitting, whilst Miss Walker, Professor Alrutx and Mr. Dingwall were sent empty away? The fact that the phenomena commenced directly my friends left the premises proves that the correct "atmosphere" was then present; why, then, were the phenomena so unconvincing?

The "gigantic percussion hammer" brought by Professor Alrutx sounds extraordinarily alarming, and I can imagine the readers of LIGHT visualising the machine as a cross between a steam-hammer and a howitzer, or something equally deadly. The "gigantic" hammer was a silver-plated affair

(similar to those used by confectioners for breaking toffee), about nine inches long, with an india-rubber head, and which was kept in the Professor's breast pocket. The "hammer" was used for gently tapping the medium's limbs when the Professor was making some experiments in the reflex action of the nerves. There is nothing "gigantic" about this story except Dr. Neumann's version of it. The "algometer" (algometer), in spite of its name, is quite harmless and consists merely of a fine needle controlled by a light spring, which is applied to the epidermis to test a person's sensitiveness to pain. The "electrical appliances" were brought by Herr Grunewald, but were not used in my presence.

Dr. Neumann says: "I have convinced myself that the supercontrol exercised by Herr Grunewald was faultless. He held both hands of our hostess and the right hand of the medium." This is a most extraordinary assertion, as the sitting was held in total darkness, and Herr Grunewald was seated at the side of the table opposite to Dr. Neumann. Assuming that Herr Grunewald was really controlling "both hands of our hostess and the right hand of the medium," what was happening to the left hand of Guzik's manager, M. Jelski? This hand must have been free all the time, though Herr Grunewald was supposed to be holding it, as he was sitting next to him. Conversely, assuming that M. Jelski's left hand was being held by the right hand of Herr Grunewald, this latter gentleman, having only two hands, must have held "both hands of our hostess and the right hand of the medium" with his left hand only. Such is Dr. Neumann's conception of a "faultless" control!

Dr. Neumann naïvely informs us that because the lights "floated high up," no "hand" could have reached them. Has my ingenuous critic never heard of such a thing as a reaching rod, supposing Guzik wanted to use such an article? As a matter of fact, the lights were just over the head of the medium.

I do not know what "all the inaccuracies" are that the Doctor mentions, as he has previously told us that I described the sitting "quite correctly in essentials." I cannot believe that I told Dr. Neumann that I considered Jean Guzik a "very powerful medium," as I so seldom indulge in sarcasm. The Doctor may be amused at my suggested explanation of the "phenomena" we witnessed on that eventful evening in Warsaw; and I cannot do better than to commend to him the words of the Roman poet (I think it was Catullus), who said: *Risu inepto res ineptior nulla est.*—Yours, etc.,

HARRY PRICE.

Royal Societies Club,
St. James's Street, S.W.
November 3rd, 1923.

A CURIOUS SEANCE EPISODE.

We are indebted to Captain Carnell for a translation of the following article from "Claros De Luna" (San José de Costa Rica), of September 15th, 1923. There is much in it of interest to students of the process of psychic communication and control:—

I was speaking, at one of our last sittings, to the spirit of Count Braida, who frequently presents himself in our reunions, and who, in spite of his great social culture, does not know that he is disincarnated. I was discussing with him from many material and spiritual points of view, the

menace of a new World War, when suddenly he broke off in the middle of a sentence, and, turning round towards the middle of our séance room, in which there was, undoubtedly, "someone" whom we could neither see nor hear, said, with his habitual suave and cultured accent:—

"You may be able, sir, to take part in our conversation, that we may with infinite interest, hear you."

"No, sir, do not say that; in spite of your humble dress and miserable appearance, it is well seen that you, sir, are a perfect gentleman, upon whom it is an honour for me to attend."

"But, why will you not do us the honour to take a seat? Here, Sir, is an armchair."

Saying this, the Count stands up and indicates one of our unoccupied armchairs, and at once [we recognise] in the medium the recent comer, who was no other than our intelligent and unfortunate friend, the "blind spirit."

"Many thanks, Sir, at another time I might accept these attentions, but to-day I live in state of difficulty, and I am not worthy of them. Be you seated, my good Sir, first."

Some more words passed between them, and at once we know that the Count is withdrawing, and we continue conversing with the "blind spirit" upon the same topic, which, with the same medium, we had some minutes before commenced with another entity.

The change of spirits in the medium was the most rapid yet recorded, two seconds, no more! An aristocrat of well-known family, collector of antiques, very learned and well-known to us, was speaking; quickly and in a couple of seconds, the conditions alter, the voice is that of another and the scene changes.

Once more it is thus confirmed that spirits do not change their characteristics when disincarnate, that there is a social life like ours beyond the tomb, and that the entities in a state of confusion can also, perhaps, governed by superiors, use the medium with the greatest facility.

RAMIRO AGUILAR V.

"KOINONIA EK-KLESIAS," and "The Doctrine and Historicity of Pre-Existence and Reincarnation," two pamphlets by the Rev. Holden Edward Sampson (William Rider & Son, Ltd., price 1/- each), set out the author's views on mysticism in relation to the Koinonia Ek-Klesias (the Communion of the Ek-Klesia) and on reincarnation. His standpoint to the subject of Spiritualism may be judged from the statement in one of the pamphlets that "Spiritualists are not tricksters; they are only dupes through ignorance of, or refusal to accept"—certain statements made by Mr. Sampson. Further we read that the "leaders and votaries" of Spiritualism "scorn and refuse every part of the true Mysticism, the Path of the Divine Mysteries, and the 'Koinonia Ek-Klesias.'" A further allusion is made to "the dangerous forest of Spiritualism." Far from wishing to take up the standpoint that Spiritualism contains all the truth about the Universe or its mysteries, and although I by no means subscribe to Mr. Sampson's estimate of the character of the movement and entirely disagree with some of his other statements, there are yet things in his philosophy which are interesting and useful. —E. P. G.

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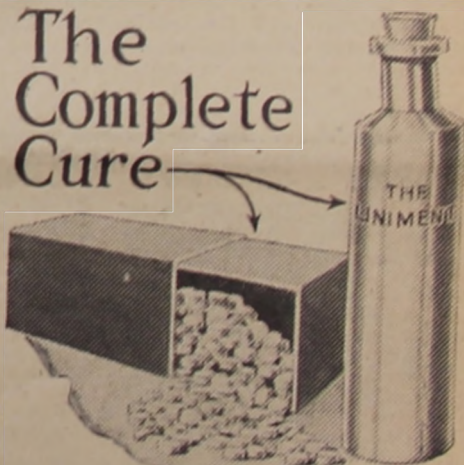
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NOTES ON RECENT BOOKS.

REVIEWED BY W. BUIST PICKEN.

"PRACTICAL SPIRITUALISM, THE GREAT IDEAL." By Annie Pitt (Aziel). L. N. Fowler & Co. (Price 3/6 net.)

This work is really an unorthodox history of the life and works of Jesus Christ, given under inspiration in the Spiritualistic sense. It is divided into five parts: Jesus the Man, Jesus the Initiate, the Master, the Coming of the Christ, the Second Coming of Christ. "An exposition on the natural, psychic, and spiritual life of the greatest medium, Jesus, who was called 'The Christ.'"

In the first and naturalistic part, written with most charm, it is difficult to decide whether certain details have been obtained by the ordinary historical method or intuitionally through the psychic faculty that enabled the writer of the book frequently to write "in pure joy of being able to learn so many beautiful things about the invisible world around us; first hand, as it were," e.g., the parallelisms in the histories of Krishna and Jesus—the miraculous conception, the flight into Egypt, age, and even the crucifixion, which for so many centuries have been regarded as the central truth of the life of Jesus." To the theologically-bound this little work should be of especial service.

"VITALISM." By Paul Tyner. L. N. Fowler & Co. (Price 4/- net.)

Perhaps the least fortunate feature of this commendable book is its title. For the term "vitalism" has a doctrinal signification in science that is suggestive of polemics, of intellectual sectarianisms, which are far removed from the realm of thought wherein the author here moves. To him, and rapidly expanding multitudes, we are parts of an obviously Living Universe, intrinsically spiritual in our essential nature as we are extrinsically material. The threadbare discussion as to whether or no life originates in a vital principle distinct from chemical and other physical forces finds no place in this creative work: "There is no such thing in all the universe as an atom of Matter having an existence separate and apart from Spirit. There is no such thing anywhere as Spirit separate and apart from Matter." This implicit expression of the dual-unity of all things, pervading "Vitalism," is daily becoming more and more explicit in human consciousness—as this book itself finely witnesses. In it vitality is the name given to the form of the "infinite and universal energy present and active in health and healing," the central purpose of the book being expository of spiritual life and spiritual healing: "Right thought, then, is the veritable elixir of life." The lessons on life offered to the general public in this work were tested and developed in classes of earnest and appreciative students in New York, Boston, Chicago, Cincinnati, Atlanta, London, Edinburgh, Glasgow, and Manchester.

"THE GREATEST POWER IN THE WORLD." By Paul Tyner. L. N. Fowler & Co. (Price 3/- net.)

If an incorrigible epigrammatist were to inscribe upon this book, "Prayer is everything, and everything is prayer," he should be let off lightly, the provocation being extreme. For indeed prayer in it is not only curiously mixed up but even identified with many things spiritual that are not prayer, howsoever intimately related to it. "Nothing is impossible to him who prays aright," is a statement that may be justified only by a certain interpretation of the word "aright"; which reading of the phrase dissolves its absolutism, leaving a relativity too soluble for intellectual use. It is true that the acquirement of all things truly good naturally comes from a common alignment with the Infinite Will, but much else besides prayer is necessary to this condition. "Every human being is dependent on prayer for his very coherence and continuance as an individual from day to day," says

the author. Others ascribe this continuance to God, or to Nature. Many such examples of confusion of difference with identity could be adduced. Moreover, is it not Love that is the greatest power in the world?

Demerits notwithstanding, the book abounds with beautiful thought and spiritual truth.

"MAGNETIC FLUIDS AND PLANETARY INFLUENCES." By Annie Pitt. L. N. Fowler & Co. (3/6 net.)

This volume is published as a communication from Anton Mesmer, in whose Preface, as also in the Appendix, some biographical details are given. Of its kind it is curiously interesting, not to say tantalising, at times. Here are the "seven outlets" of our "seven-fold crown of understanding":—

Mental or Active, the right eye.
Natural or Physical, the left eye.
Primary or Original, the right ear.
Magnetic or Psychic, the mouth.
Astral or Heavenly, the nose.
Esoteric or Hidden, the left ear.

The Mental Fluid, whose outlet is the right eyeball, has in its first degree a wonderful power of drawing to the earnest student the things he wants most in life and every plane of existence." The reader is admonished on page 39 to "read this treatise a dozen, nay, a hundred times, and study its hidden meanings," for in its constant reading he "will gradually enter into the inner power of its cause and effect which underlies it all." Notwithstanding that the author's most excellent reason for writing the book was chiefly to set his readers "on the pathway of eternal harmony," the present writer is prevented from reading it more than once. Doubtless the Editor of LIGHT would be pleased to hear from a hundredth-time reader of the work, or even from a modest dozen timer. There are fine things in it.

FUNERAL OF MR. LESLIE BUXTON.—Under the heading, "Spiritualist's Funeral at Crewe," the "Crewe and Nantwich Observer" of the 10th inst. gives a long account of the burial of Mr. Leslie Buxton, the son of Mr. and Mrs. Buxton, of Crewe, to whose death we referred in our last issue. The journal notes that Mrs. Buxton is well-known in Spiritualistic circles in all parts of the world, her residence in Market-street having been visited by many well-known personages interested in psychic photography and its phenomena. From the account given, it seems that the scenes along the route were impressive, many houses having drawn blinds and hundreds of people attending the funeral. At the graveside the final rites were performed by Mr. E. W. Oaten, Editor of "The Two Worlds," and a great number of floral offerings were deposited on the grave.

FROM DEATH TO LIFE.—A. S. M. sends us the following account of a vision seen by him at the funeral of Mr. Walter Patterson at the Norwich Cemetery last month: "Shortly after the service in the chapel began a mist of dark heliotrope or purple hue began to develop above and around the coffin, completely enveloping it. This mist was radiant. At a short distance from this a second bank of cloud, of silver grey, brightening to a pearly white, now formed, and after a few moments this mist merged into some ten or twelve forms, presumably those of our friend's relatives in spirit life. Surrounding this, and with hands joined together, was a band of our boys who had passed on during the war, the one at the head of the coffin being Willie, his son. During the singing of the hymn "Rock of Ages" Willie was seen to link up the hands of his neighbour on either side, and, turning, walked up to where his mother was seated, placing one arm around her neck, and with his free hand stroked her forehead, looking at her with a smile. Upon the faces of all the spirit friends there was no look of sadness but one of joy—joy at his coming, combined with loving sympathy for the one left. Mrs. Patterson appeared to be surrounded with brightness. Behind the minister also appeared the very bright spirit form of a man."

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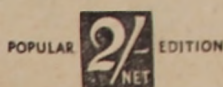
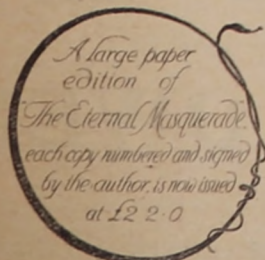
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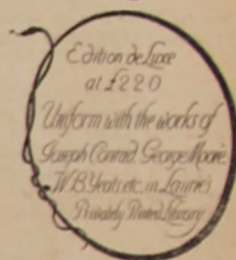
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THE ARMISTICE DAY MEETING AT QUEEN'S HALL.

COMMENTS AND JOTTINGS.

It was indeed a memorable meeting, testifying by its smooth transit to the labours of many self-denying workers amongst the Spiritualist organisations who co-operated in the arrangements.

Amongst these was an admirable feature—the introduction of some five hundred children from the Lyceums.

To mention all the well-known people in the movement who were present would be impossible, even were their names available. Reference elsewhere to the Arts suggests the mention of Mr. Ernest Meads, the Shakespearian actor of the "Old Vic.," and of Miss Peggy Webling, the novelist. But there were numerous others bearing names well-known outside of Spiritualistic circles.

The public workers and mediums were there in cohorts. The private workers were in legions; and there were many valued contributors to *LIGHT*. I noted the presence of Mr. and Mrs. William Buist Picken. Mr. Picken's study of the phenomena and philosophy of Spiritualism extends well over forty years, and with Mr. E. Wake Cook he shares the position of leading authority on the monumental works of Andrew Jackson Davis, on which from time to time he writes in these columns.

Then there was Mrs. E. R. Richards, who, with her husband, Admiral Richards, has contributed to the interest of *LIGHT* for its readers. Mrs. Richards, who travelled from her home at Silverton, Devon, to be present is a remarkable clairvoyant, and one of the many who (like Mrs. Philip Champion de Crespigny) have done admirable work in ministering to the needs of those inquirers into Spiritualism who desire to pursue their investigations in quietude and privacy.

But the meeting, pursued along the lines of its *personalia*, would be an almost endless study. It would ramify into every branch of our national life. It would range from the highest dignitaries to the humblest citizens, some of whom will none the less take high rank in the hierarchies of the world to come, and who are quite willing to wait, seeking no honour but that of the cause they have at heart.

I prefer to leave the matter in its large and various aspect, unarticulated and largely inarticulate. It would fill many books, but it is more effectually and indelibly written in light in the archives of the Unseen World, swiftly, surely and unerringly. Meantime I simply record that it was a great meeting.

D. G.

"*INTO LITTLE THIBET.*" By Helen Mary Boulnois. (Simpkin, 7/6.) Books of travel are not universally attractive, being regarded by a certain section of readers as mere geography-lessons, written with the irritating intention of showing the superiority of the traveller over ordinary stay-at-home folk. Here is a book, however, which is entralling in its narrative of fact, graphic in its descriptions of scenes and events and enriched by photographs and coloured illustrations depicting the remote and strange region of Little Thibet. There is the contrast of black and white, east and west, of a people of almost Biblical picturesqueness and customs, with the more modern and civilised races in Western lands. Small Helen on horseback, and the wee baby carried by the natives, are among the little group of white travellers, for a period, and their presence adds an elfin touch to the book. Told in an easy personal style, making the reader feel almost one of the party, the book can be confidently recommended as a suitable Christmas gift to those whose circumstances confine them bodily while their souls are in quest of freedom and adventure.—E. K. G.

"*SHORT STORY WRITING FOR PROFIT.*" by Michael Joseph (Hutchinson, 6/-), will interest the many modest people who feel they can write good stories—if they ever have time. The book sets forth very clearly what is and what is not essential in the writing of a short story, and gives the novice to understand that there is no need for him to wait for inspiration. He can begin his work as any other work should be begun, getting the idea first, then planning, and "building" until the thing is shaped. Unities must be maintained, and values understood. The crescendoes and diminuendoes must be properly timed, and the plot must not be forgotten. The plot indeed, is the main thing. Various illustrations of style are given in extracts from famous authors, O. Henry being deservedly among the chief. There is much valuable information in the book, which at the end gives a long list of periodicals that make a feature of short stories.—E. K. G.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

READERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable.

We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return.

We are always glad of comments or of information that may usefully supplement the answers given.

NOTE.—As we deal, on this page, only with questions of general interest the answers given are not addressed to individual inquirers, but correspondents who put such questions to us should nevertheless look in these columns for the answers. If, however, the inquiry is of a purely personal character, or one of minor importance, a reply should be found in the "Answers to Correspondents." Matters of wide interest, arising out of questions put to us, are occasionally dealt with in the leading article or "Notes by the Way."

BAHA' U'LLAH AND THE BAHAIS.

There is no special relation between Bahaism and Spiritualism except to the extent that both derive in essentials from a recognition of the spiritual nature of life. Bahaism commenced in or about the year 1844, when a young Persian, known as the "Bab," preached a new doctrine so beautiful and inspiring that it won the hearts of many, even amongst the leaders of Islamism in Persia. The usual results of preaching "heretical doctrines" followed. The Bab was martyred in 1850, and multitudes of his followers tortured or put to death by the Mohammedans. One of these was Baha' u'llah, who, after much ill-treatment, was driven out of Persia. He carried on the work, and was recognised as the prophet of the new religion of which the Bab was, as he had said, the forerunner. The new faith gathered converts all over the world—there are said to be now between two and three millions. But the early beauty and purity of every new faith is invariably tarnished sooner or later by its followers, and Bahaism was no exception. The later history of the movement was clouded with dissensions between the leaders. But that is human, and its importance may quite easily be exaggerated. Bahaism represents some vital truth or aspects of the central truth of which all religions are but facets, and to the extent that it follows these it will grow in strength amongst those for whom its appeal is intended.

MEMORY IN THE AFTER LIFE.

This is a question that arises occasionally in the minds of those who study the deeper issues of the question of survival. The statement has been made that at death man carries into the next life only the spiritual content of himself and his mind and memories. That seems to be generally true, although we do not forget that in the case of the less developed amongst humanity there are certain material accretions. A man, for example, whose life and thought were wholly absorbed in his material concerns, would, if he returned, be better able to convey information on that

level than a more progressed mind from which earth-memories and earth interests had fallen away. The advanced soul would be more in touch with the vital things of life and at a loss to handle purely mundane matters. For such information as he might give on these things he would probably be largely dependent on records contained in books and documents. There are many examples proving that this is actually the case. When we are told then that nothing is forgotten, we should reply that this is only true in a general sense. The sense of identity, the character built up on earth, the continuity of the memory along the central and vital line of experience—all these are retained and carried forward. But there are, in every mind, a multitude of worthless trifles which probably pass away as being without virtue or vitality. Doubtless they could be recovered if the necessity ever arose, just as a merchant might, from a storage cellar, disinter some old document which had long passed out of memory and become useless. That, at least, is our idea of the matter, and we are always open to correction.

AUTOMATIC WRITING AND THE QUALITY OF MESSAGES.

The great bulk of what is termed automatic writing is, in the strict sense, not automatic at all. It is "inspirational"—the writer sets down the thoughts which flow into his mind while he is in a more or less psychical condition. Now and then it is as if the person concerned heard the words dictated to him. When that is actually the case, and is not the result of fancy—as it sometimes is—then it is a case of clairaudience. In true automatic writing the arm is controlled and the medium is often quite unaware of what he is putting down. When he reads it afterwards it is as new to him as to any other reader. The late Rev. W. Stainton Moses ("M.A. Oxon.") had frequent experience of writing of this kind. Many other mediums have had experience of it, and, as with the "direct voice," the communications thus given are the freest from the colouring of the mind of the medium. We are asked whether in such cases the mind of the medium is concerned in the matter at all, and on that point we admit we are not quite clear, for with many instances of clear and independent communication we occasionally find even automatic writing, as well as the direct voice, a little coloured or influenced by the medium's own ideas. On the other hand, in the more inspirational forms of message, where it would be supposed the mind of the medium would come in with greater force, we have known of messages quite at variance with the medium's own views—statements which he or she was strongly disposed to contradict when they were made. It seems to be all a question of the degree of control exerted by the communicating spirit.

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ANSWERS TO CORRESPONDENTS.

A. E. HUTCHINS.—The difficulty arises, we think, from the erroneous idea that all earthly limitations and defects are perpetuated in the life beyond. This may be the case at first in undeveloped souls, but even then it is only so to a very limited extent and speedily outgrown. The failures and afflictions of which you write are impossible in the true spiritual order. Your other question was answered in effect recently on the "Questions and Answers" page.

E. BLOOMFIELD.—We will use the letter. Meantime it is cheering to hear the good news regarding the friend on whose behalf we know you have done so much.

L. LABOUSSE.—Perhaps by reading the rest of the report in later instalments, you will have gathered the information you need. If you decide to make inquiry of the lecturer, we can forward a letter to him.

JAMES BOYD (Riverside, California).—We are glad to know you have reached home safely after your long journeyings, and trust you are all the better for them.

H. COLLETT.—The parlour game you refer to is well known to psychical students as the plummet or "sideric pendulum," and takes various forms. We printed a good deal about it in *LIGHT* some years ago. Certainly astonishing results are obtained sometimes, but the virtue lies not in the plummet or pendulum but in the individual. That will account for some people being able to get no results while others prove to be very successful in the experiment.

HELOISE WELLESLEY.—We are obliged for your letter, which describes what was clearly an impressive experience. We cannot use the lines, although we may quote a portion of them:—

"And what they could not see nor know
Whilst they were here,
And all they could not understand,
Is now made clear."

NEW PUBLICATIONS RECEIVED.

"Three of Them," by Sir A. Conan Doyle. John Murray. (3s. 6d.)

"New Light on Old Paths," by Archie J. Webbing. A.K.C. (with an Introduction by Sir Oliver Lodge, F.R.S., D.Sc.). Skeffington and Son, Ltd. (3s. 6d.)

"History of the Conflict Between Religion and Science." J. W. Draper. The Pioneer Press. (3s. 6d.)

* We are asked to state that all the profits from "My Letters from Heaven," by Miss Winifred Graham (to be published shortly by Messrs. Hutchinson & Co.), will be given by her to charity.

SUNDAY'S SOCIETY MEETINGS.

Levensham.—Limes Hall, Limes Grove.—Sunday, November 18th, 11.15, open circle; 2.45, Lyceum; 6.30, Miss L. George. Monday, November 19th, 3, Mrs. Fidler.

Croydon.—Harewood Hall, 96, High-street.—November 18th, 11, Mr. Percy Scholey; 6.30, Mr. Geo. R. Symonds.

Brighton.—Mighell-street Hall.—November 18th, 11 and 6.30, Dr. W. J. Vanstone; 3, Lyceum. Wednesday, November 21st, 8, service as usual.

Camberwell, S.E.—The Waiting Hall, Havil-street, Peckham-road.—November 18th, 11, open meeting; 6.30, Mr. Melton. Wednesday, 7.30, service at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—November 18th, 7, Mr. Percy Scholey. November 22nd, 8, service.

Shepherd's Bush.—73, Becklow-road.—November 18th, 7, public meeting. Thursday, November 22nd, 8, public meeting.

Peckham.—Lausanne-road.—November 18th, 7, Mr. A. T. Connor. Thursday, 8.15, the Rev. Matthias.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, November 18th, 11, Mr. F. H. Richards; 7, Mrs. Maunder. November 21st, 8, Mrs. Laura Lewis.

Working Spiritualist Church, Ann-street.—November 18th, 11 and 6.30, Mrs. Harvey. Thursday, November 22nd, 6.30, Mrs. Harvey.

Central.—144, High Holborn.—November 16th, 7.30, Mrs. Beaurepaire. November 18th, 7, Mr. and Mrs. Pulham.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, November 18th, 6.30, Mr. H. Carpenter. Wednesday, November 21st, 8, Mrs. Barkel.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. November 18th, 6.30, service and address.

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DATE.	TIME	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISERS.
Nov. 18	6.30	Wimbledon	Elite Picture Theatre	R. A. Bush, Morden, Surrey.
" 19	7.30	Romford	Corn Exchange	A. W. Hogg, "Hydesville," Balgore Lane, Old Park, Romford.
" 20	8	Woolwich	Town Hall	E. A. Fidler, 15, Mount Pleasant, S.E.
" 21	7.30	Forest Hill, S.E.	Public Baths	A. E. Payne, 24, Dunoon Gardens, Devonshire Rd., Forest Hill, S.E.
" 22	7.30	Surbiton	Assembly Rooms	Mrs. Sanders, 6, Ravenscar Road, Surbiton Hill, Surbiton.
" 23	7.45	Ramsgate	West Cliff Concert Hall	Mrs. O. Clancy, 1, Marlboro' Road, Ramsgate.
" 25	6.30	Kingston	Super Cinema, Fife Road	Mrs. Humphries, 21, Bonner Hill Road, Kingston.
" 26	8.15	Bromley	New Concert Hall	Mrs. Hughman, 74, Wilmore Road, Bromley.
" 28	8	Holland Park	British College, Psychic Science	Mrs. McKenzie, 59, Holland Park, W.
" 29	8	Bowes Park	Gen. Cty. Sch., Bounds Green Rd., Wood Green, N.	W. Halley, 5, Fairfax Rd., Hornsey, London, N.1.
" 30	8	St. Albans	Town Hall	H. M. Wood, 66, Alma Road, St. Albans.

All communications must be addressed to the Hon. Organising Secretary, Albert J. Stuart, 19, Albert-road, Southport, Lancs.

CAMEOS OF SPIRITUAL LIFE.—Owing to lack of space this week, the continuation of this feature is held over until the next issue.

We are informed that the Port-Glasgow Spiritualist Mission meets on Saturdays and Wednesdays, at 56, East Hamilton-street, Greenock, and holds services on Sundays at the I.O.G.T. Halls, Pottery-street.

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ence—Why Inanimate Objects Retain Emotional Impressions.
MR. A. VOUT PETERS.**WEDNESDAY, NOV. 21.**Private Sitzings, MR. T. E. AUSTIN, from 2.30 to 3.30 p.m.
Tea and Discussion Class, 4 o'clock.
Leader: MR. HENRY COLLETT.**THURSDAY, NOV. 22.**7.30 p.m. Lecture by MRS. HOME, "Further Personal
Experiences."
Chair: MR. F. W. PERCIVAL, M.A.**FRIDAY, NOV. 23.**3.15 p.m. Address by MRS. M. H. WALLIS, under the
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All communications to be addressed to the General Secretary.

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All these children are our children or the children of our neighbours. Wherever distress is worst and sufferings are most insupportable—THAT is where the "Save the Children Fund" is making the most tremendous exertions. But the work of rescue is imperilled for want of funds.

For Every Child Now Being Fed and succoured, There are TEN who MUST be left to Die unless Our Help Can Reach Them in Time.

Think of the awful position. Who is to live? Who is to be LEFT DELIBERATELY to die? Many of the devoted helpers at the Relief Centres have broken down under the strain—under the horrors they have been compelled to witness; powerless to render sufficient aid.

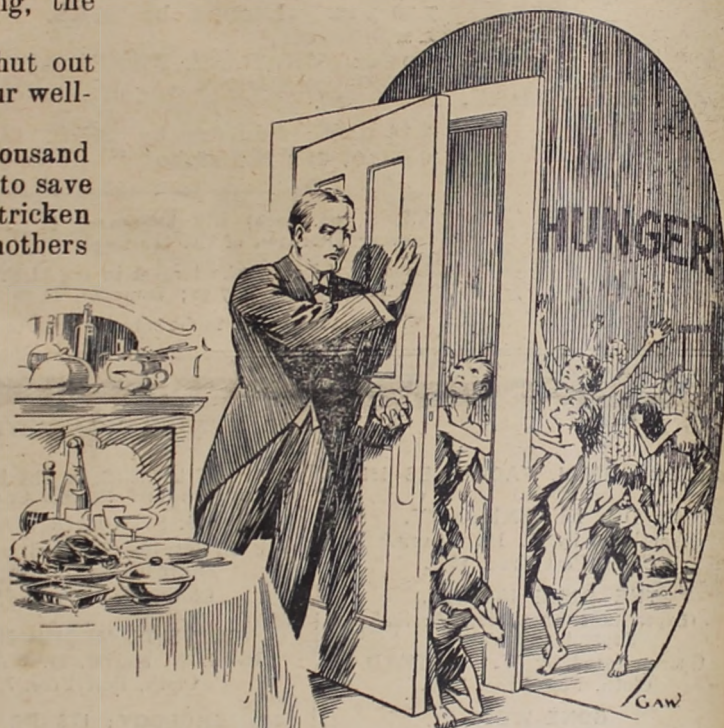
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We cannot, alas! put back the Calendar until the



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multitudes are safely housed and provided for. But we CAN purchase for them the gift of life. They all know who it is that helps them. You are forging bonds of gratitude to great Britain that will last for ever in the history of the world. But, above all, you, you personally, are saving these children from the jaws of death for a happier day.

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Cameos of Spiritual Life.
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Mr. Stanley De Brath on
Materialisation.

A Psychic Night at the
Authors' Club.
Sir William Barrett on
Psychical Research.

Memory and "False" Memory.
By Mrs. F. E. Leaning.

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Public Clairvoyance.

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Tuesday, Nov. 27th, 3.30 p.m. ... **MRS. TYLER.**
Friday, Nov. 30th, 8 p.m. ... **MRS. CANNOCK.**

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SUNDAY, NOVEMBER 25th.

At 11.0 a.m. ... **MRS. CHARNLEY.**
At 6.00 p.m. ... **MR. ERNEST HUNT.**
Wednesday, November 28th ... **MRS. CHARNLEY.**
Wednesday Concentration Class, 3.30 p.m. (Members only.)
Week-day Services (Wednesdays) at 7.30 p.m.

Wimbledon Spiritualist Mission.

BROADWAY HALL (through passage between 4 & 5, The Broadway).

Sunday, November 25th, 11.0 a.m. ... **MRS. F. KINGSTONE.**
" " 6.30 p.m. ... **MME. A. DE BEAUREPAIRE.**
Wednesday, November 28th, 7.30 p.m. ... **MISS HOGG**

North London Spiritualist Association,

Grovedale Hall, Grovedale Rd. (Near Highgate Tube Stn.).

Sunday, Nov. 25, 11 a.m. ... **ALD. D. J. DAVIS, J.P.**
" " 7 p.m. ... Lecturer, **MR. T. W. ELLA** and
Clairvoyant, **MRS. BRETT MARTIN.**
" " 3 p.m. Lyceum.
Wed., Nov. 28, 8 p.m. ... **MRS. S. PODMORE.**
Friday, Nov. 30, 7 p.m. Free Healing Centre.
Sunday, Dec. 2, 11 a.m. ... **MR. W. A. MELTON.**
" " 7 p.m. ... **MR. G. R. SYMONS.**

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3.30 p.m. Self Mastery Class **MISS VIOLET BURTON.**
Wednesday, Nov. 28th, 3.0 p.m. Circle for Clairvoyance. **MRS. CLEGG.**
Thursday, 6.0 p.m. Devotional Group.
Friday, 2.30 to 5.0 p.m. "At Home" to which Members and all interested are cordially invited.
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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,237.—VOL. XLIII. [Registered as] SATURDAY, NOVEMBER 24, 1923. [a Newspaper.] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

THERE is that which one can communicate to another, and make himself the richer; as one who imparts a light to another has not therefore less light, but walks henceforth in the light of two torches instead of one.

—DR. TRENCH.

MEDIUMSHIP AND THE CONJURER.

We dealt last week with the "Masked Medium" affair, of which after our experiences during the year 1919 we feel we have had about sufficient. But it should have its uses as a needed lesson—that lesson being the dangers of mixing up psychic phenomena with Press stunts, publicity schemes and public entertainments. These things should be avoided like the plague. The resources of conjurers and illusionists are very much greater than the average person would suppose, and the only real expert as regards the distinction between conjuring effects and supernormal effects must necessarily be the man who has a substantial knowledge of both. It is quite easy to practise on the susceptibilities of persons who are fairly familiar with real psychic manifestations but have little or no acquaintance with the powers of talented conjurers and illusionists. Those Spiritualists who lend themselves to the advertising schemes of smart entertainers deserve the stigma of credulity attached to them. They are credulous, not because they believe in psychic phenomena and the reality of a life after death but because they allow themselves and their subject to be exploited by designing persons whose only interest in Spiritualism is what they can make out of it for their own purposes. Nevertheless, so long as sharp business men will read warnings about the notorious confidence trick and yet be taken in by it the very first time they meet a confidence man and his confederates the word "credulity" has a very large application.

PROFESSOR HENRY DRUMMOND'S THEORIES

In the October issue of the "Beacon" appeared an article on "Henry Drummond and His Work," by A. W. T., in whose initials we identify Mr. A. W.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription,
22/- per annum.

Trethewy, author of the recent book on the identity of the "controls" of Mr. Stainton Moses. It is a brief but interesting study of the author of "Natural Law in the Spiritual World." Reference is made to the now well-worn criticism that Drummond's main argument rests on unproved assumptions. Thus he assumes the continuity of law between the natural and the spiritual worlds. But this objection may easily be over-done, for, while it is true that new laws must come into play in the higher world—laws which have no physical analogy, we see no escape from the idea of a natural continuity. Doubtless there will be a certain unlikeness, because, as we construe it, it is the interior or essential idea of the law underlying physical phenomena which alone is visible in the spiritual order. The deep student of human life can trace by logical sequence the unfolding of these laws into higher expressions, not less natural because of the arbitrary term "spiritual" applied to them. Some of the wiser spirit communicators have shown this with sufficient clearness, and doubtless the statement frequently made that a fuller revelation of the nature of spirit-life is impossible to us arises simply because of the fact that laws and forces prevail in the spiritual world which have no earthly analogies. Drummond had his limitations (chiefly theological) but he may have been more correct than his critics allow.

DRUMMOND'S "NATURAL LAW" AND "SPIRIT TEACHINGS."

In the course of the article under notice above, A. W. T. makes a striking comparison as follows:—

Some parts of his [Drummond's] writings . . . remind one of the characteristics of automatic script. There is the same redundancy, repetition and vagueness, giving rise to the suspicion that the thought has not found its way accurately into words, but has been distorted or obscured in expression. Some of his topics overlap with portions of Stainton Moses' "Spirit Teachings"; for instance, the interpretation of the Bible as progressive revelation, and the duty of exercising the reason in preference to relying on theological dogma. There was a great difference in the psychic gifts of the two men. Stainton Moses' subliminal mind was developed on lines diverging from the supraliminal, and the two could be exercised to their full extent independently at the same time. With Drummond the two seem to have blended and combined in output.

That is an interesting parallel; and we are quite in accord with A. W. T.'s suggestion that Drummond "was inspired by a higher power more than he realised."

ANGEL MINISTRY.

How oft do they their silver bowers leave,
To come to succour us, who succour want!
How oft do they with golden pinions cleave
The fitting skies, like flying pursuivant,
Against foul friends to aid us militant!
They for us fight, they watch and duly ward,
And their bright squadrons round about us plant;
And all for love, and nothing for reward!
O why should heavenly God to men have such regard?
—SPENCER ("Faerie Queene").

MR. STANLEY DE BRATH ON MATERIALISATION.

On Thursday, 15th inst., Mr. Stanley De Brath addressed the members and friends of the London Spiritualist Alliance on "Inferences from the Phenomena of Materialisation."

Mr. WILLIAM E. BENTON, who occupied the chair, said:—

It is a great pleasure to me to meet my fellow members of this Alliance. Though it is called the London Alliance, it is known perhaps by more people outside of London than in it; perhaps by more people out of the world than in it.

I do not know the statistics of the Alliance; the total number of members on the rolls of the Alliance since the year of its inception; nor how many of that number have passed on since then for the Great Alliance. Such figures would be very interesting; at least to me. I have often read with intense interest many of the lectures given here as reported in that enlightening paper appropriately called *LIGHT*. To-night we have a lecture from one known not only to this Alliance and to readers of *LIGHT* as a writer and speaker, but as one who has read and reads the records of the Spiritualism of other nations, in other languages, and as one who interprets the "extra-specials" he finds for an English-speaking world. (Applause.)

Mr. STANLEY DE BRATH then delivered his address as follows:—

In a lecture that I had the privilege of delivering here last year, I gave the proofs of the reality of materialisations by wax moulds of materialised hands and feet obtained at the Paris Metapsychic Institute. I shall not repeat that evidence, but shall give some additional facts detailed in these experiments, and draw a few deductions from them. The fact of materialisation is, of course, not new: Crookes verified it in 1872. Smedley took wax moulds in 1877. A. R. Wallace verified it about the same time as Crookes. Aksakoff obtained wax moulds in 1897. More or less complete materialisations have often been seen in Spiritualist circles. I myself saw several in 1894, with Cecil Huck; one of which took the form of a deceased brother. I was a sceptic then, and could not believe my own eyes till I had called in two other members of my family who also saw what I had seen.

THE NEW EXPERIMENTS.

But most of these instances (except those testified to by Crookes and Wallace) were sporadic, personal, and devoid of the detailed precautions which compel belief.

The new experiments, however, were made in a locked laboratory and by a committee of highly skilled experimentalists. The experiments were continuous, many scores following on one another; they covered several months, and, collectively, several years, before the experimenters considered them sufficiently established for publication. Flash-light photographs of the successive stages of materialisation were taken and published; and finally, Smedley's paraffin-wax experiments were repeated under irreproachable conditions of control.

CURRENT CRITICISM.

I must here allude *passim*, to the "critics" who say that "Photographs are easily faked." Their statements show one of two things: (a) either that they are so ignorant as to be unable to distinguish between flashlight photographs taken in a laboratory and the elaborate fakes of the cinema; or (b) they actually think that men like Richet are capable of a deception that would ruin a life's reputation. It is as stupid as it is malevolent. Illusion is out of the question, as the detail of the experiments shows.

Nor is it given to all of us to expound the position with such brilliant logic as characterises the reviewer of Richet's work in the "Times Literary Supplement." After two columns of dialectic he asks: "Is there a residuum of the genuine underneath the flux of deceit?" and replies with the luminous dictum that if there is any such residuum, "They are simply facts that cannot be brought into any kind of relation with the general body of our knowledge, and consequently we can think nothing about them, whether of truth or falsehood." (!)

But Mrs. Helen de G. Salter occupies a distinguished position in psychical research, and yet seems to miss the point in her remarks ("Nation and Athenaeum," August 25th), on the objective phenomena treated of in Richet's book. That point is that his proof of these physical phenomena is based on a long series of consecutive laboratory experiments in which fraud was made physically impossible. She is of opinion that "Professor Richet very gravely understates the evidence tending to show that practically all physical phenomena are explicable by fraud, conscious or unconscious, on the part of the medium."

Such statements fail to recognise the vast difference between casual observations or abortive experiments under bad conditions, and sustained, connected experiments by a committee of skilled experimenters working in their own laboratory. Richet, as a matter of fact, devotes a long and very honest chapter to frauds; but as a man of science, he knows very well that the only way to settle this obsession of fraud is by a series of experimental results under conditions in which the most fraudulent medium imaginable could not possibly deceive. This he, and others, have done.

THE PRESENT STAGE.

The stage we have now reached is that these phenomena are scientifically established, whoever may believe or disbelieve. It is a waste of time to repeat proofs of the bare fact. We need no longer trouble ourselves about the wilfully sceptical, but can go on to the applications of the facts. These are very far-reaching, not only in Physiology, but with regard to Spiritualism as based on realities, not opinions.

I use the word "Spiritualism" in its primary and correct sense—as the system of thought which regards the Universe as the manifestation of an invisible, omni-present Intelligence, Power and Will. This is the inference to which the objective (physical) facts lead. You will find the scientific form of that view developed in Dr. Geley's book, "From the Unconscious to the Conscious." One of the greatest of modern evolutionists, Alfred Russel Wallace, was led by the same road to a similar conclusion. The materialistic concept of the universe as an *undirected* result of Matter and Energy is out-of-date, together with the competitive and brute Struggle for Existence as the governing law of human nature.

This philosophical Spiritualism has always been to me the real Spiritualism, as implying God and the soul, with all that those simple words mean apart from any form of theology. What is called "Spiritualism"—the evidence for the continued life of the soul, and its power of making itself known to incarnate souls—is for me only a part of the larger concept, and Psychical Research also seems to me only the scientific aspect of the same phenomena which Spiritualists consider under their religious aspect.

But it is not on this larger Spiritualism that I am speaking to-night, but on much simpler inferences, and more especially I wish to emphasise that the material facts—ectoplasmic forms, luminous appearances, and movement of material objects without physical contact—are the logical and scientific foundation for Spiritualism, both in the larger and more restricted sense.

THE FUNCTION OF SCEPTICISM.

Religion for a long while based itself on ancient miracles—supposed suspensions of the laws of Nature. It was undermined by a school of thought represented by Hume, who said, "Miracles do not happen; the laws of Nature are never suspended." Modern science confirmed his view. It is noteworthy that this sceptical phase was necessary to the development of truer religious concepts than the childish notion of the Divine Governance as based on miraculous interventions. These notions could be done away with only by a frame of mind which regarded no factors but Matter and Energy, even to the exclusion of Spirit. Only thus could a more intelligent view succeed it. That larger view is the principle of the Law of Spiritual Consequence awarding to individuals and nations that they reap as they have sown, leading men to look for real spiritual causes. It was initiated by A. R. Wallace, who showed the fallacy underlying Hume's definition of miracle as a suspension of natural law: he showed that miracles, in the sense of action by unseen intelligent agents, do happen. He showed this experimentally, and the old Spiritualists were not afraid to take this ground, though they went too far in ascribing all such results to "spirits." But now Richet has taken such "unseen intelligent forces" as the subject-matter of a new science.

FUNDAMENTAL PHENOMENA.

Many Spiritualists will question the *fundamental* nature of these physical manifestations: they will tell me that they have long been Spiritualists quite independently of the physical phenomena, and that it is the reasonableness of

* I wish to state, that I am not responsible for altering Richet's title: *Traité de Métapsychique* to "Thirty Years of Psychical Research." I wished to keep his title, but was over-ruled. It was thought that "Metapsychics" would not appeal to the English public.

Spiritualism, its accord with Religion, or its satisfactory explanation of subjective phenomena, that has convinced them. But if they will recall the history of the movement, they will remember that it took its rise in physical phenomena; that the opposition to it has always been the denial of those phenomena; and that every man of science who has supported the movement has been led to do so by the physical phenomena alone. This is natural, for Science is neither more nor less than logical inferences from facts observable by the senses; it is exact knowledge of proximate causes derived in this manner. Anything more may be Philosophy, Art, Religion, Intuition, Law, Morality, or anything you like, but not Science.

These objective phenomena have been little studied in England. In a most able review of Richet's book, Sir Oliver Lodge says, "We in England have studied the subjective side of metapsychics almost exclusively." (Journal, Am. S.P.R., November, 1923.) This continues to be the case, though we have such excellent physical mediums as Mr. Evan Powell, the Crewe Circle, and Mrs. Deane. Dr. Crawford's researches on ectoplasmic rods and levers, conducted for three years with Miss Goligher, are the only published physical experiments known to me. Isolated séances or those in which necessary conditions are ignored are not experiments in the scientific sense.

The reasons for this exclusiveness are well-known; its results are to be seen in the crop of theories and suppositions—unlimited telepathy, external operation of the subconscious mind, a cosmic "reservoir" into which that clever subconscious can dip and select what it wants, etc. These are a few of the guesses made by dialectic ousting experiment from its proper tasks.

WHAT IS SCIENCE?

I beg my audience to bear with me while I say a few words on Science. In our schools it either is not taught at all, or it is taught as technicalities, not as principles. Hence many persons do not know the commonest laws of Nature, and imagine that science consists in giving Greek names to English things. Now the reason for the exotic name is that in order to reason clearly each noun must stand for one thing and one only. Thus hydrogen stands for one particular gas that is an essential constituent of water (*ὕδωρ-γενής*), and so on—every scientific name denotes some specific thing and tells something about it. In common parlance this is not so—"psychometry" stands for a considerable variety of phenomena; "Protection" and "Free Trade" each mean very different things in different mouths, the latter seems to mean "Free imports" (quite another thing), so of course people can't agree on what they do mean. And Science always takes account of number and quantity; it is always mathematical. I wish also to remind my audience that Science really dates from the adoption of the experimental method as distinct from the argumentative method. The great scientific progress dates from Newton's experiments, followed by the great English, French and German experimentalists of the eighteenth century. I am bored almost to tears, or curses, when I read such nonsense as that Newton discovered gravitation by the fall of an apple. He didn't; the first man who let a stone drop on his foot discovered it. Newton, having worked out mathematically the three fundamental laws of motion, and that the effect of gravitation is proportionate to the product of two masses divided by the square of their distance apart, set out to calculate whether, if gravitation extended as far as the moon, this, in conjunction with the laws of motion, would account for its fall of about thirteen feet per minute towards the earth. He found that it did; and also accounted for other planetary motions. That was his real discovery. He only said that gravitation acts as if matter attracted matter and he expressly stated that the cause of this is unknown.

All Science is of this type—the discovery of proximate causes for observed facts; and for such discovery a long series of connected experiments is required. It is for this reason that laboratory experiments are the logical foundation for scientific Spiritualism, which, by the way, I do not distinguish from Psychical Research.

AN ABSTRACT OF RESULTS.

I will now give an abstract of some of the experiments in question:—

(a) We have the long series of sittings with Eva C. (Marthe Béraud) and the flash-light photographs published by Dr. Geley, Madame Bisson, Prof. Richet, and Dr. von Schrenck-Notzing; showing the growth of ectoplasmic forms.

(b) We have the wax-mould experiments on materialised hands and feet, which also have been very fully described, with photographs, showing that these hands and feet have all the little markings of the natural skin. The very severe conditions of control under which they were formed is common property for all who can read.

(c) We have Crawford's experiments on "psychic rods," showing that ectoplasm does not only grow into hands, faces, and feet, but can also take mechanical forms dirigible by will, and can convey much power, even in its invisible state.

(d) We have also the series of experiments conducted at the Metapsychic Institute in Paris, of which I will now

give a further summary: Those I have selected are contained in the 4th, 5th, and 6th issues of the "Revue Metapsychique" for 1921. The phenomena described are those which have often been observed at Spiritualist circles (I myself have often seen them when experimenting with Cecil Husk), but the point now is that the usual objections of trickery, credulity, expectant attention, illusion, hallucination, imperfect control of the medium, etc., do not apply here, the experiments being conducted in the locked laboratory by sceptical scientists who were skilled experimenters, no trickery by confederates possible, both hands of the medium continuously held, and by red light, which though necessarily kept weak enough not to obscure the luminous phenomena, was yet sufficient to see any movement by the medium or the sitters.

The phenomena were as follows, the medium being Franek Kluski: Wax moulds of materialised hands and a child's foot. The hands being sometimes of normal size, sometimes much smaller, with all the skin markings in every case.

Living, moving faces; and sometimes busts and arms also; the limbs and faces seeming in their relative places even when other parts were invisible. These faces were occasionally self-luminous, sometimes more clearly visible by the phosphorescent screens provided; the faces being various—a young man, an old and wrinkled woman, and a young woman recognised by one of the sitters as his sister.

Supernormal moving lights coming to illuminate the faces.

Communications by the alphabet and raps.

Extensive movements of heavy objects; e.g., the red lamp, weighing twenty pounds, was taken from the table and placed on the floor; furniture also was moved considerable distances.

At one of these séances, Count Potocki, a very experienced experimentalist, certifies, with the support of the other experimenters, as follows: "I heard very distinctly at my ear, 'Thomasch' (Thomas in Polish). The name was then spelt out by raps. I asked, 'Is it Thomas Potocki?' (a cousin with whom I had been very friendly). My shoulder was clapped after his old fashion. I thanked him for coming, and asked if I could be of use to him. Silence. I then asked if he had seen my sister, three years deceased. Answer: Yes; and at the same time I felt a woman's hand touch my forehead, making the sign of the cross in a circle, as she used to do in life. . . . I could see her hand slightly lit by the luminous screen before me on the table. . . . Shortly after, a luminous sphere formed before my face. It retreated, and returned close to my face, and, to my astonishment and joy, I perceived the perfectly recognisable features of my sister, who smiled at me as in life. She seemed much younger, as she was at twenty-five. (She died at fifty-four). . . . The apparition lasted a few seconds. A hand traced several times the cross on my forehead; there was a kiss, heard by others, some patting on my face, and all manifestations ceased."

These are all physical phenomena—production of form, production of light, production of power and production of sound.

(To be continued.)

"OUTWARD BOUND."

To the Editor of LIGHT.

SIR.—It is small wonder that so daring a play as "Outward Bound" should have caused surprise, and bewilderment, and a failure to grasp its meaning and purpose, by ordinary playgoers. The emotions it has aroused stretch from righteous indignation to ribald mirth. Many seem to have looked on it as did the unsophisticated countryman, who, after witnessing "Pygmalion and Galatea," voted it "A.I." but added: "Don't you think it's a bit unlikely?" I confess, without shame, that the weird wailing of the syren left the deepest impression on me. As the "Shades" were nearing the end of their voyage, agitated, and doubtful as to how they would pass the ponderous "Examiner," clad in raiment white as snow—the syren sounded like a soul in distress.

And now, as if to keep up the illusion, I am aroused each morning by the haunting wail of a neighbouring syren. To the workmen it is a call to daily toil: to me it is the voice of old Charon, and carries the same message as did the mounted skull to the mediaeval monks.

Yours, etc.,

J. SCOTT BATTAMS.

November 11th.

EVIL can only be cast out by love, and there is no hell except that made by love. "Thus the sinner is cleansed by the furnace of My love killing out the grosser parts—all that is not of Me—until he stands forth purified by love, and the stone of his blindness is rolled away." As soon as his eyes are opened and the desire for freedom is created, progress will ensue, and he will rise higher and higher according to the depth and sincerity of his spiritual aspiration.—"Infinity in the Finite," by G. R. and AGNES DENNIS.

A PSYCHIC NIGHT AT THE AUTHORS' CLUB.

SIR WILLIAM BARRETT ON PSYCHICAL RESEARCH.

Sir Arthur Conan Doyle presided on Monday night, November 19th, at a dinner at the Authors' Club, at which the principal guest was Sir William Fletcher Barrett, and the subject of discussion "Psychical Research." There was a very large attendance of members and guests.

In introducing the lecturer, Sir Arthur said that they were honouring that night a great scientist, as Sir William Barrett's work had extended over nearly two generations. He (Sir Arthur) had traced him back to 1863, when he was assistant to Professor Tyndall. He afterwards became a professor himself in Dublin and remained there for thirty-seven years. He might be said to be the founder, at any rate he was the father, of the Psychical Research Society. Psychical research was the Cinderella of all the sciences, but which some of them thought might have a more glorious future than some of her older sisters. Although Sir William had had great experience of other sciences, his fame would probably permanently rest on his work in establishing psychical research upon a firm basis.

Those of them who had had experience of the opposition which this science excited would understand the moral courage of Sir William when in 1876 he read a paper upon this subject before the British Association. It raised a tremendous storm throughout Great Britain among the Victorians of the period. The fact that he had the courage to read that paper and to endure the pressure that followed the reading of it and still to go on with his work was a sign of great moral courage. But in his own experience he had come across certain facts so definite and certain that he felt he would be untrue to himself if he did not give them to the world. In 1882 a brilliant circle was formed, very largely drawn from Cambridge, who took the opportunity of meeting together to investigate this elusive subject. That circle formed the nucleus of the Society for Psychical Research and now there were very few countries without something of that kind. He (Sir Arthur) first met Sir William in 1882, after having made some investigations. By that they would see that he was now among the senior members of that Society.

Sir William Fletcher Barrett, returning thanks, said a great many people had asked what led him to take up this subject in the first instance. He was for nearly forty years a Professor at Dublin, which was probably the most antagonistic place to psychic research in the world. Both the Evangelical party and the Roman Catholic Church looked on these things with aversion, and looked on Spiritualism as the youngest and wickedest child of the devil. (Laughter.) From 1862 to 1867 he was at the Royal Institution, first with Professor Faraday and then with Professor Tyndall. At that period the whole atmosphere of science was largely antagonistic to psychic research. Faraday had proved table turning was largely unconscious muscle action, while Huxley said that Spiritualism was the strongest argument against suicide that he knew.

Sir William Barrett described how he was led to study hypnotism by a series of experiments conducted at the home of a Mr. Wilson, a friend of his. The subject was the lodge-keeper's daughter, who had never been outside her native village. He put her in a sound sleep, and found that she could not feel any sensations when she was touched, but she felt everything that he felt. When he was pinched she screamed out. He also tried calling her silently in his mind as he went down the drive, and on each occasion she answered "Yes, sir" until he was out of sight, a mile away.

"I found," he continued, "that she could travel with not only thought transference taking place, but I found she was lucid. I told her to go to London, and go down Regent-street, and I thought of my instrument makers, outside whose shop was a large clock. She said at once that she saw a large clock, and told me the time. I looked at my watch and found her half an hour wrong. I did not know at that time that English time was twenty-five minutes different to Irish time, and that she was perfectly right. (Applause.) I told her to go into the shop, and she described to me some large blocks of Iceland spar which were in the window. I told her to go into the inner shop, and she told me she saw two gentlemen having tea together. On my return I asked my friend what he was doing on that day, and he said that a friend of his came up from the country and they had tea together in the shop."

"When I returned to London I repeated the experiments, and I was struck by the enormous power of suggestion. When I suggested to a boy who was hypnotised that a piece of paper had been changed into cake, he ate

it and said he liked it. I suggested to another boy that I was floating round the room, and he told his schoolmates he had seen me floating round the room."

Sir William said that about that time he was invited to write a review of Lord Dunraven's book, and Mr. Crookes' book. He did so, and said that the true explanation of the things that they described was that it was hallucination, that they thought they saw them. About that time, however, he visited a Mr. Clark who told him his daughter was "infested with the raps." (Laughter.) He explained that wherever she went there were raps, and that she conducted a conversation by going through the alphabet until a rap came at a particular letter. The name the spirit gave was "Walter Vivian Hussey." He called to see her and found that in broad daylight knocks came whenever she wanted them, on the garden seat and on his umbrella handle. He then put at the end of his review, "I preserve an open mind. Perhaps what I said may be capable of other interpretations." (Cheers.)

Feeling that it was time to bring these facts before the world of science he read a paper before the Association describing the phenomena of thought transference. He was bitterly attacked, but among those who supported him were Sir William Crookes, A. R. Wallace, and Sir William Huggins. All those men afterwards received the highest honour, the Order of Merit, but not one of those who opposed him.

In 1876 he appealed for evidence of thought transference and investigated dozens of cases. He found one family who had thought transference in the normal state, and brought into the room any object he thought of. He invited scientists down and they came to the same conclusion as himself, that thought transference was a fact. They then determined to form a new society to investigate and carry on inquiry into psychical phenomena. After long discussion they fixed on the name of the Psychical Research Society, which was founded in January, 1882. It had twenty volumes of proceedings, and thirty volumes of reports, and fourteen hundred members with ramifications all over the civilised countries. Lord Balfour and himself were the only two of the original vice-presidents still left alive.

The Society set out to investigate, first, thought transference, secondly hypnotism, thirdly clairvoyance, fourthly dowsing, fifthly Spiritualism and apparitions, and also the luminosity seen from the poles of a magnet and the fingers, and so on.

Referring to thought transference, he read a letter he had received last week from Glasgow, relating successful experiments in telepathy. The Rev. J. L., a minister, arranged with a Mr. "R." to try the experiment at a distance of sixty miles at eleven p.m. on Saturday night. At that hour the minister was singing in the drawing room when he felt a sensation like a physical impact. He retired to his room, and got a clear impression that Mr. "R."s youngest brother was going for a voyage over the ocean. At the same time Mr. "R." received from him an impression that he was looking round the door saying to him, "Good-night, God bless you." The letters describing the messages they sent and received crossed each other and were found to be perfectly correct.

Sir William related a number of instances of successful dowsing by diviners, where geologists had failed, and said he had come to the conclusion that in districts where water was only found in fissures, the geologists went wrong, and the dowsers went right. But for a deep water supply, like artesian wells, the hydro-geologist was better than the dowsers. He had just received a letter from an engineer under the Government of Northern Ireland saying that acting on his advice they had employed a dowsers to find water for their agricultural college, and had found a plentiful supply.

He had received the following letter from Archdeacon Pattison-Smith: "I knew nothing about Spiritualism until one day about three years ago I was taken to a sitting by a friend of mine. I had a most interesting and startling experience. Old Irish friends utterly unknown to Mrs. Wright came and talked to us, and my dead boy came and talked to us most naturally, easily and convincingly. He had a cousin in America whom he had never known of and who had died recently. We were not thinking of the cousin when he said, 'Don't go, mother, I will give you a great surprise.' A few minutes later we heard him saying, 'Come on, Hughie. Don't be afraid. It is only mother.' Then a weak voice came, and said: 'Is that you, Aunt Nan?' 'What were you frightened of?' asked my wife. 'I was afraid I could not get back if I spoke to you.'

My son said, 'It is the first time he has ever spoken to anyone, and he is so frightened.'"

Sir William Barrett also described the startling case of his friend Canon Carmichael, who was the incumbent of a Dublin Church, and he died a little time ago. No less than five people saw him walk up the pulpit stairs, hitching up his gown as he was wont to do, and stand in the pulpit beside the Rev. Dr. Murray. All those people testified to exactly the same thing. They agreed in describing minute details. They saw him smiling down at his daughter and they noticed that he had a different coloured hood on to that worn by Dr. Murray. That was correct because they held different degrees with different coloured hoods. People thought it must be an illusion, so he got an artist to make a sketch of the pulpit showing that there was nothing behind it which could produce such an illusion. He also had a plan made which showed that the five people were in different parts of the church. No illusion, no collusion and no suggestion from outside was possible. (Applause.)

"You may ask," concluded Sir William, "why on earth does not science take its stand and investigate properly these new features which have such transcendent importance if they really are true. Remember the history of science. Mesmerism and hypnotism were called an odious fraud by the 'Lancet' eighty years ago. Meteorites were derided a hundred years ago. I have heard the photograph described as pure nonsense, and I have heard a Professor describe the telephone as an American myth, while another described the X-rays as interesting but of no good to surgery." (Cheers.)

Mr. Paul King, opening the discussion, said that in his childhood he had seen table-turning to a remarkable extent.

Mr. Wake Cook said all the fundamental ideas of science had changed and were changing, and he believed we were on the verge of revolutionary notions of time and space.

Professor A. H. Sayce related an incident at Gaza, when at a religious ceremony ordinary men—not dervishes—slashed themselves, and the wounds healed apparently immediately, without blood flowing.

Mr. E. H. Lacon-Watson, the Vice-Chairman, proposing a vote of thanks to Sir Arthur Conan Doyle for presiding, said they admired Sir Arthur so much in that club because they believed him to be a thoroughly straightforward, honest, and plucky fellow. (Hear, hear.) He did not know anyone who would have imperilled a reputation like his by going into this rather dubious subject—(laughter)—and carrying it right through. (Hear, hear.) He (the speaker) was sure that he did it in perfectly good faith, and that in the end it would be of service to the world at large. (Cheers.)

The Chairman, responding, said he had studied the subject of psychical research for thirty-six years, and for the last six years very intensely. He was not speaking arrogantly when he claimed that his experience in mediumship was unparalleled. It left a mixed impression upon one's mind.

People asked why did not science look into this subject? Who was "science"? If an ordinary sane man for thirty-six years studied the subject thoroughly, and took every opportunity of investigating and experimenting, and took twenty years to be converted, was not he a scientific expert? If not, why not? (Hear, hear.)

Some scientists were giants at science in which he was a baby; but in this matter he was the giant, and they were the babies, whose experience was not worth any more than that of a man in the street. (Hear, hear.) When he had seen his own mother so close that he could count the wrinkles round her eyes, and see the sweep of her hair, he did not want corroboration, because he knew that he was not speculating.

What bothered people was that here were a lot of disconnected facts, without any common link to bind them together, and people did not appreciate that they only needed to go on experimenting and investigating in order to get an absolutely certain scheme which would connect the whole matter. When they had got it into their heads that there was a natural and a spiritual body, the whole thing became simple. Psychical research alone would never get the highest results. It was the Spiritualist who got the greatest results, and it was the co-operation of these two that did it. People were moving in a vicious circle, and they had got to know these things and believe them before they got the full flood. (Cheers.)

Amongst those present were: Sir D. Plunket Barton, Bt., P.C., K.C., Sir W. Nevill Geary, Bt., Sir Henry New, Professor A. H. Sayce, D.Litt., D.D., Professor W. Trego Webb, Commander Oswald Tuck, R.N., Major Chas. Igglesden, Major G. E. Hoare ("Psychical Review"), Major A. H. Thomas, Major A. H. Wood, Dr. R. S. Aitchison, Dr. W. A. Bond, Dr. E. E. Deane, Dr. Thos. Bruchfield, Dr. J. D. Freeman, Dr. A. Coulston, Dr. H. Lambert Lack, Dr. W. H. Tolman (Prague), Rev. Cecil Grant, Messrs. A. de C. Andrade, Cyril Allen, Edmund Balding, J. O. Wakelin Barrett, C. E. O. Bax, S. L. Bensusan, R. W. Brant, C.M.G., Thos. Brewer, Thos. A. Carter, Arthur Collins, Alfred S. Chovil, A. Fredk. Collins, W. T. Cranfield, E. Wake Cook, E. T. Crutchley ("Arthur Tristram"), Geoffrey Dearmer, W. Scott Durrant, C.I.E., Percy J.

(Continued on next column.)

THE "SCIENTIFIC AMERICAN" AND TELEPATHY.

By FELICIA R. SCATCHERD.

Some time ago I walked into the office of a London editor and saw a stranger seated in an editorial chair. The editor was at his desk. Looking up he exclaimed: "I was just giving this gentleman a list of those who might help him in his quest, and, as I reached your name, you walk in! But such coincidences are always happening here."

The service required of me was an introduction to Continental Psychical Researchers. I explained that though I would gladly help in the way indicated, I did not know the visitor. When I learned that he had been sent to the editor by Sir Arthur Conan Doyle, I agreed to give him letters to Professor Chas. Richet and Dr. Gustave Geley.

Then suddenly, *apropos*, of nothing seemingly, I enquired of the stranger:—

"Do you know Mr. Kaempffart?"

The faintest shade of embarrassment crossed his face, and I hastened to add:—

"I do not know why I thought of Mr. Kaempffart. He was the brilliant young managing editor of the 'Scientific American' whom I met many years ago in Paris. We corresponded occasionally, but I have heard nothing of him for a long time."

Did my ears deceive me, or was that a suppressed chuckle from behind the editorial desk!

Yes, the stranger had met Mr. Kaempffart, but also many years ago, and believed he was no longer connected with the "Scientific American." We left the editorial sanctum together. While descending the stairs I said:—

"Mr. Bird, can you tell me why I thought of Mr. Kaempffart the moment I saw you, and why I seem to see 'Scientific American' written all over you?"

He replied that he was sorry he had been given away. He was under the impression that no one but Sir Arthur and the editor knew of his connection with the "Scientific American." He wanted to put certain matters right; that was why he had concealed the fact.

"You are wise, Mr. Bird," I rejoined. "Have no fear. I will keep your secret. No sensitive in London or the provinces would willingly sit with the representative of a paper publishing such wicked articles as those of Mr. Black, full of libels and lies regarding many of our best workers. But please believe that my first knowledge of you came when I saw you sitting in my friend's chair. Do you explain my perception of your surroundings as a coincidence?"

Mr. Malcolm Bird, for it was he, said he was quite willing to regard it as a case of involuntary or spontaneous telepathy.

"If you regard telepathy as a fact," I observed, "you have already got farther than many of our scientists in Europe."

Mr. Bird assured me that he had always accepted the possibility of telepathy. He knew it to be a fact. When he was a boy at home their family physician, summoned to attend, would know, before his arrival, not only who was ill, but often the nature of the ailment also.

What has Mr. Malcolm Bird then to say to the statement of the "Daily Mail" recently, that he has denied the existence of telepathy in his recently published book? I cannot believe this until corroborated by Mr. Bird himself. Also that other assertion, entirely beside the question, that the majority of slate-writing phenomena are fraudulent. As Miss Stead pertinently enquired when we were discussing the subject: "What about the minority?"

In no other branch of science but the psychical, except for a very special purpose, do researchers and investigators waste their own and the public time and energy by the record of negative experimentation.

(Continued from previous column.)

Edwards, H. W. Engholm (Managing Editor LIGHT), P. H. Fearon ("Poy"), B. C. Fry, Arthur M. Fox, J. S. Fearnley, Thos. Freeman, Morice Gerard, P. W. George, Joseph Gee, David Graham, Chas. H. Gott, B. C. Goodall, Henry Hulatt (Toronto), Walter Howgrave, John B. Hicks, Holloway Horn, C. Lewis Hind, Stroud Hosford, F.R.C.S., Henry A. Hering, T. N. C. Harris, C. M. Trelawny Irving, Wardlaw Kennedy, Robert E. Knowles, Paul King, S. P. Lissant, J. Mewburn Levien, Chas. J. Laker, F. W. Mitchell, Alexander C. McKissock ("Alan Graham"), Frank Macey, Henry Morris, O.B.E., V. C. Scott O'Connor, F. W. Percival, A. Pomeroy-Cragg, J.P. (Hon. Librarian), E. C. B. Patterson, George Pocock, Stanley Quick, N. Langford Reed, G. R. Rudolf, L. V. Rogers, Francis H. Skrine, Ernest H. Short, Bernard Sheppard, Joseph Stanton, Arthur Sheppard, T. May-Smith, Everard Wyrall, Frederick Watson, J. Wilson-Haffenden and Algernon Ross (Hon. Secretary). Mr. E. H. Lacon-Watson occupied the vice-chair.

MEMORY AND "FALSE MEMORY."

THE PROBLEM OF THE "DÉJÀ VU."

By F. E. LEANING.

The name of "false memory" has been not very happily applied to the curious and interesting experience alluded to by Sir Oliver Lodge in his article in the "Hibbert" on "The Larger Self." He suggests there that the sudden sense of familiarity which sometimes occurs in a place which we know to be strange, or the still more puzzling sense of having taken part in a conversation or scene at some previous time, when no such rehearsal has ever been possible, may be accounted for by a real experience in some other phase of our embodiment. The matter has excited speculation often enough, and in an earlier age, when men were trying to fit the facts of psychology into a purely physical framework, the duality of the mind, to use Dr. Wigan's phrase, was considered a sufficient explanation. He meant by this only the fact of the brain being formed in duplicate, and the theory was that if the two sides did not work in perfect time with each other the one which got there first, so to speak, gave the other the impression of the thing having already happened somewhere else.

The opposite theory, far more romantic, and equally unlikely, is that the memory is a genuine one, and that history is literally repeating itself in the case of the individual; he has, in some other body and an earlier life, walked these meadow-paths, or made this rejoinder, or witnessed that sad sight.

Another theory, with a more grandiose scope, refers these seeming recollections to ancestral memory, setting a magnificent background to the individual occurrence; but more soberly, and coming more than any of these within reach of proof, is that which ascribes them to a dream-source. Radestock, who kept a careful record of his dreams, is quoted as having proved this point, and Sully grows almost enthusiastic about it. "Is it not almost a romantic idea," he asks, "that just as our waking life images itself in our dreams, so our dream-life may send back some of its shadowy phantoms into our prosaic everyday world, touching this with something of its own weird beauty?"

Two warnings have been given by writers who have discussed the point without any consideration for its weird beauty, but simply as a scientific problem. Havelock Ellis, describing his own solitary experience of the "déjà vu" when, for the first time, he saw the ivied ruins of Pevensey Castle in bright sunshine surmises that he might, as a child, have seen a picture in one of the series of coloured stereoscopic views containing such things; or even have seen the place itself in childhood. This is an explanation which would reasonably cover the whole class of places and perhaps natural scenes; but in view of the inclusion of living activities, our own and those of others combined, it is insufficient. "There are no keys," he remarks, "which will unlock all doors"; and this is true of almost all proposed solutions of psychic problems. He notes, however, a significant fact, and one of interest, and that is that paramnesia (to use its technical name) occurs in anemic and exhausted states, in the languid, the suggestible, the day-dreamers: that it is an accompaniment of nervous irritability, and well-known to writers and people of unusual mental ability who strain their mental resources to the utmost.

The author is here presumably drawing upon his own observation, but it is interesting to find his conclusions markedly corroborated by a French author, M. Dugas, who writes in the "Revue Philosophique" that he has usually found it in persons whose intelligence is above the average, persons possessing a strain of originality, and that it appears sometimes to be hereditary. He, and another writer in the same publication, both hold that it is frequently displayed by children, and Dugas even goes so far as to say it is exclusive to youth, decreasing with persons over twenty and not found in those over thirty. This is certainly not the case, and seems also to conflict somewhat with the idea of its being special to those who "make their mark" in the world of thought. It would be useful, however, to have a much larger and more definite body of facts to build upon, before accepting general statements of the kind as the last word.

M. Dugas embodies in a warning the second principle which we should always do well to bear in mind in considering these problems. It is that when we are reduced to imagining an experience which we have not personally passed through, we are certain to fall short of the truth. And we are likely in this particular case to confuse the remembrance of similar situations or scenes with the one in progress. The peculiar mark of "false memory" is that we feel it to be not merely

"like to something I remember

A great while since, a long, long time ago,"

but identically the same, except for the wholly puzzling fact that we cannot relate the memory to its context in the past. The memory which serves us for everyday needs is, we know, only a part of a larger whole which reveals itself in sleep, in delirium, in hypnosis, and otherwise; but it is in the triviality and the accuracy combined that the whole crux (of paramnesia) lies. Ancestral memory will account for traits and dispositions, dreams may account

for places, but even reincarnation will not account for the insignificant sequences which sometimes produce the sense of living through them for the second time. We can imagine a sequence of lives well enough, but since development is the aim and end of existence, a mere replica of the events and particularly the minutiae of them, from one life to another, would be senseless. Even Sir Oliver Lodge's hypothesis of the Larger Self, while it would amply fit the large things of life, seems to me to let this, on account of its very smallness, slip through. There is indeed no wholly satisfactory explanation; no key will fit all the doors. A premonitory dream, or a tired brain, may account for some; but what about instances where neither of these are in evidence?

When we come to look into certain other cases, the conclusion which more and more forcibly suggests itself is that there is a major order of phenomena to which Sir Oliver's hypothesis fits like a glove. There will echo in our minds perhaps that strange significant remark of the monk Johannes, in that uniquely beautiful book, "The Gate of Remembrance," when he gives God praise that though part of him revisits earth, he is "of many partes, and ye better parte doeth other things." The conception has been developed in such beauty and power, rising like mountain slopes into the serene glory of the heavens, in the article referred to, that one hesitates to place too close to it the petty concrete details of actual life; but as dwellers still in "the painful kingdoms of time and place," our musings must needs be of things earthly. Readers will find a chapter very much in harmony with the theme in Miss E. K. Bates' book, "The Coping Stone" (Chap. V., on Higher and Normal Selves). On p. 116 of that book she relates an interesting occurrence which took place during a visit to an old house in Yorkshire. Here she occupied a bedroom which had previously been used by a lady "in the olden time, long ago," whom Miss Bates believed to have been herself in a previous life. She was greatly astonished, therefore, to receive a visit from this very personality, and adds, "When I asked the meaning of this, she said quietly, 'Oh, you don't embody my whole personality.'"

We can, of course, if we wish, smile at this as a purely subjective and imagined experience; but another affair, relating to something similar, is not so simply to be disposed of. It is given in detail in the book, "Do the Dead Depart?" where it occupies some ten pages (130-140), and can therefore only be summarised here. A bundle of letters written by a young Lifeguardsman who had lived some hundred years ago, was found in the office of the family solicitor, and one of them, together with a sample of her own writing, was taken by Miss Bates to a psychometrist. The officer's letter yielded no particulars of surroundings or appearance such as Miss Bates expected to hear of her ancestor, but a character reading and an account of spiritual difficulties was given, which she could not verify as no one had ever told her such particulars. Taking the large old-fashioned square of discoloured paper from the medium, she placed in her hands the little modern sheet of her own, remarking, "Here is quite a different person; I wonder what you will say about this character?" To her great surprise the sensitive replied, "They tell me that spirit (i.e., the man's) is incarnated again here, in the writer of this note, and that this is a far more favourable incarnation."

Now Miss Bates admits herself that a possible explanation of this might lie in the fact that she had a warm feeling for this particular ancestor, whom she knew only by repute; a feeling which she describes as "an extraordinary feeling of affinity with a man who died many years before my birth." She attached no value at all, being a woman of sound sense, to the claims of people who believed themselves to have been outstanding historical characters once, even if backed up by the independent assertions of many mediums. "Once get any idea of that kind firmly imbedded in your own mind," she says, "and the ordinary clairvoyant will read it there as easily as any other fact in your life." She was willing to discount, on such grounds, the medium's statement referred to; but there was a sequel some years later when she visited a little out-of-the-way place in Worcestershire to call on an American lady staying there with her children. She had never even heard of Broadway before making enquiries how to reach it, yet once there the strangest sense of ancient familiarity came over her. She remarked several times to the cousin in her company that it was no use going round that corner, or this, as there were only farm buildings, or an old barn, as the case might be; the other remonstrating that she could not know anything about it, but allowing that the "guesses" were so correct as to be "rather queer."

A week later, she learned from another relative quite casually, that General Lygon, afterwards Lord Beauchamp, had originally had his family seat at Broadway, and had been often visited there by the ancestor above spoken of, who must have been quite familiar with the place. The value of the evidence is enhanced by the fact that it came in opposition to Miss Bates' actual belief, as she knew only of Madresfield Court as the home of the Beauchamps (which it had been for the last fifty years) and naturally supposed her soldier relative had gone there. There is more to be said on behalf of the theory that we are all of "many partes," which must be reserved for another article.

SOME EXPERIENCES WITH FOREIGN MEDIUMS.

By Miss M. C. WALKER.

Having recently returned from travels in Poland, Austria, Hungary and the Balkans, during which I had sittings with four Polish mediums at Warsaw, during the International Congress, and Frau Silbert, at Gratz, and with Willy Schneider at Vienna, it may be of interest to your readers to hear my impressions of these mediums and their phenomena, only one of whom, Frau Silbert, is known in England.

I have not yet had the opportunity of reading Mr. Harry Price's account of the séance he attended at Warsaw of Jan Guzik, at which I also was present, and with which no doubt he has fully dealt. I regret to say that our experiences with this medium were unfortunate, and a later sitting I attended, after Mr. Price had left, was still more unsatisfactory. The séances were held in complete darkness. There were no test conditions, beyond what was usually a very inadequate control, and one could not but notice that when the control was adequate no phenomena occurred, and when it was doubtful there were some very mediocre phenomena, all of which, with the possible exception of a light which appeared at one sitting up above our heads (seen by Professor Alrutz and myself, but not by Mr. Price nor Mr. Dingwall), occurred only within the radius of the medium, and which could have been produced by ordinary means. That Jan Guzik can produce genuine phenomena no one who has heard the accounts of them from such a distinguished psychic investigator as Dr. Geley can doubt, but that he did not do so on the three occasions I sat with him is the conclusion I was forced to adopt.

My experiences with the other Polish mediums, B— and J— and Stanislaw, were, if not very rich in phenomena, much more convincing. They were held in red light and one felt they were genuine. At the sitting with J— a small amount of teleplasm appeared, but did not form into any shape.

Stanislaw, who produces telekinetic phenomena and materialisations, was tied securely to her chair in the cabinet, every knot being sealed and found intact at the end. Two wooden stools were moved about inside the cabinet, and one was held up above the top of the curtain. A sheet was thrown over the curtain on to the lap of the sitter on my right, and there was much rustling of drapery, but the apparitions refused to come out owing to the presence of so many strangers, it being a very large circle.

In the séance with B—, a very powerful physical medium, a table in the centre of circle moved about and climbed on to his and other sitters' knees, and fell outside the circle. A match-box was rattled in the air, the electric lamp above our heads was struck, and on the light being put on (this sitting being held in darkness) was seen to be swinging. Once I distinctly felt something moving across my knees. I sat on the medium's right and kept contact with his right hand and foot all the time.

There is a rich field of psychical research amongst Polish mediums, and one can only hope that some of them may some day be induced to visit England for investigation. The most interesting phenomena I saw, however, was that of the two non-professional mediums, Willy Schneider, of Vienna, and Frau Silbert, of Gratz; the latter is already known to English investigators through her visits to the British College of Psychic Science. With both mediums the conditions are perfect, there being no opportunity, as far as one can see, for deception.

Willy is now living with Dr. H., of a large asylum outside Vienna, and the sitting took place at his house, there being five other sitters and myself. We were allowed to search the room beforehand, a large divan being turned up for our inspection, from which afterwards cushions were thrown. Willy was controlled by Dr. H. and Dr. Oberhuber (who represented Austria at the International Congress). They held both his hands and controlled his feet, and on his wrists and ankles were luminous bands, visible throughout the séance. A dim red light was burning, sufficient to see the objects which were placed on the floor in front of the table, just opposite the sitters.

Willy goes immediately into trance, and the phenomena began by a hand appearing over the table, and then the objects below, a toy piano, a tambourine, and clock, were taken underneath, the piano was played on, and one could see what appeared to be a hand, or rather a thick white joint like a thumb, on each side of the clock as it was lifted. One of the sitters put his handkerchief on the floor. This was drawn underneath the table, and then thrown over the top of it at his feet. There were raps on the picture hanging above the divan, and two cushions were thrown at Mrs. H.'s feet. There was usually a cold breeze when the objects were being lifted. After about fifteen minutes' interval, we sat again for levitation.

When in trance the medium himself put on luminous bands, and pins round his ankles, wrists and head, and on his shoulders and arms, which made a curious effect in the darkness, which was necessary for these phenomena. After a good deal of heavy breathing and groaning, the levitation began, and he rose to about four feet from the ground. Dr.

Oberhuber, who held his right hand, Dr. H. being on his left, told me that when the levitation took place he felt drawn up, both he and Dr. H. stood on their chairs, and his fingers were only lightly touched by the medium, who for a few seconds remained suspended without any contact at all, first giving Dr. Oberhuber's hand to Dr. H., and then clapping his own. The levitation lasted five minutes and was part of the time horizontal; the medium's body turning round to the right. When he descended, he seemed to fall into his chair with rather a loud thud, and afterwards was greatly exhausted. I have every reason to hope that this extraordinarily gifted medium may pay a visit to England next year, when valuable knowledge ought to be gained by an investigation into his phenomena.

Frau Silbert is so well known in London that I will only touch briefly on my sitting with her at Gratz, which gave much better results than one I had had with her last year in England. There were five other sitters, and for three of them it was their first séance with her.

I sat on the medium's right hand. A light draped in red was over the centre of the table round which we sat, a light from a neighbouring house also shone through the open window. Objects, such as watches, cigarette-cases, pieces of jewellery, were put under the table, and these were constantly put on the table, or into the medium's hands, or dropped over my shoulder into my lap. I saw a light under the table once, I was repeatedly touched on my feet, legs and knees; my pendant was carried from under the table to the back of Frau Silbert's chair, and then put on to my knee. A watch belonging to one sitter was found engraved with the word "Nell"; a handkerchief I threw under the table during the séance appeared on it in front of me knotted twice tightly and inside it a brooch belonging to a sitter, but the value of this was destroyed for me by the fact that just before, my right-hand neighbour had been under the table rearranging some of the objects, and though I have no reason to suppose he would knot my handkerchief, or put his wife's brooch into it, and I am certain he did not, I made a strong mental request to have this phenomenon repeated, again throwing down my handkerchief. In less than three minutes Frau Silbert stood up, held out her hands and my handkerchief, tied in two knots as before with her own ring wedged into one of the knots, dropped into them, and at the same time my feet and legs were strongly pressed, as much as to say I had received the test I asked for. On one occasion a white substance appeared in Frau Silbert's hands, which moved and twisted about as if it were teleplasm.

I understand that Frau Silbert is to visit the British College again, and this should provide an opportunity for those who wish to witness such phenomena.

[We regret the delay in publishing this article owing to lack of space. Since it was received, Miss Walker has, of course, read Mr. Price's account of the Warsaw séance.]

HUMAN RADIATIONS.

In the course of an address on this subject, delivered at the Indian Students' Union and Hostel, 112, Gower-street, W.C.1, on 15th inst., Miss Felicia Scatcherd said:—

"To-night, I am dealing with facts not theories, and these facts prove two things: (a) The existence of radio-active forces manifested in the presence of certain persons termed mediums or sensitives; (b) That these forces are used in some cases in such a manner as to transcend the capacities and intelligence, or rather the normal knowledge, of anyone present, including the medium.

"These facts do not depend on verbal testimony only. They are, in all the instances that I shall bring before you, self-registered, automatically recorded by photography or by skotography. Skotography is dark-picturing in contradistinction to photography or light-picturing, because in skotography no camera is used; therefore no light reaches the film, which is developed in the ordinary way as with normal photography. You must read up the subject as I shall not explain processes. The term skotograph was introduced by me to disarm the opposition or official science to the word psychograph, or spirit photograph. Dr. Ochrowicz called these dark-graphs radiographs. I fought for my term at several congresses, pointing out that light-graphs were also radiographs. The battle was won for skotography, when the brilliant young French chemical expert and photographer, M. Guillaume de Fontenay, having set out to prove the late Commandant Darget and myself utterly in the wrong, discovered the truth for himself, and in his last lecture, four days or so before his premature death, made use of the new term as best denoting the phenomena dealt with."

Some forty slides were shown, illustrating the photography of thought, of skotographs coloured, as well as produced by human radiation, photographs and skotographs of faces, and facts unknown to anyone present but afterwards identified, etc.

There was a lively discussion later, during which Lady Muir Mackenzie, who presided, touched briefly upon her recent experiences in America to the great interest of the audience. A cordial vote of thanks to the lecturer and the chairman closed the proceedings.

LIGHT,

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METHODS AND FASHIONS: OLD AND NEW.

When the working-man in the old story reproached the bishop for riding in a "carriage and pair," saying that St. Paul never went about in that fashion, the Bishop justly replied that St. Paul lived in a different age. Had he been living to-day he probably would have done so. Similarly when, in the delightful "Biglow Papers," Parson Wilbur said he had never heard of the apostles being "rigged out in their swallow-tail coats" and marching round to the music of the drum and fife, we remember Mr. John P. Robinson's reply:—

But John P.

Robinson he

Saw they didn't know everything down in Judee!

Other times, other manners. We are to-day living in an age of publicity and bold advertisement, to say nothing of other methods and fashions before which our ancestors—even the more recent amongst them—would have stood dumb and awestruck. Some of these things are distressing to those quiet souls who loathe clash and clamour and the strenuous rush of life.

It is doubtful, indeed, whether even the most ardent followers of the "up-to-date" order of things really enjoy it for very long. We have seen some very jaded and dispirited people in that vortex of feverish activity, Fleet-street, and that other whirlpool, the City. But it is a necessity of the situation, a necessity to which for the present we must bow with what grace we can.

This question, for example, of publicity, of "drum-beating" and so forth, is, we are told, out of place in Spiritualism. That is rather a large generalisation. It may be out of place in certain aspects of it—those high spiritual aspects in which quiet Power is to be preferred before violent and tumultuous Force.

But when we come to examine the question we see that it is less a question of the method by which a thing is made known to the public than of the nature and quality of the thing itself. We are all too familiar with the loud publicity and puffery used to advertise something which turns out on examination to be mere trumpery—tawdry and worthless. The showman shouts, the drum is banged, and there is a blare of brass instruments. The crowd is invited into the tent to behold a wonder. But the wonder turns out to be merely a wonder of brazen impudence—a "suck and a sell." Usually the populace, which is wonderfully kind-hearted, accepts impostures good-humouredly—so much so, indeed, that the late lamented Barnum expressed the view that the public likes being humbugged!

So far as regards the advertisement of Spiritualism, we direct our attention mainly to its central proclamation: There is a life after death. It is urgently

necessary that it shall be brought home to the world. And the methods used must be as various as the people in it. We have a truth that, as Dr. Geikie Cobb put it, must be made a part of the folk-consciousness. The quiet whisper, the silent monition, is all that is necessary for one man. Another can only be reached by the method of the drum-beat and the bugle blast.

Dream, vision, intuition, philosophy—the methods of the Quietist, these are not enough. They appeal only to the thoughtful and the devout. Those who live a more external life need more external ways. It is the characteristic of every truth that it does not exclude any other truth. Without noise we cannot know peace; without discords we cannot have harmony. So we are content that for the time a loud publicity shall have its way. It is part of the Cosmic Programme; which has ordained that in our progress toward the great new Order we shall pass through many small new disorders; painful and repellent they may be, but very brief in their duration.

There is a life after death. It is no more true because it reaches the soul in the silence; no less true because it is proclaimed in the market place with the aid of a brass band and a hoarding covered with advertising posters.

CHRISTMAS IN THE SPHERES.

To the Editor of LIGHT.

SIR.—In January last you inserted some notes of mine respecting a sitting to which a Christmas tree, decorated with simple toys, was brought for the benefit of the little ones in the spheres. We were told the room was crowded with spirit children, and we spoke with several. It was the first time mortals had given them such an opportunity, and older spirits, too, were much interested. On Christmas morning we sent the tree and its ornaments and toys to a Children's hospital. I have just received the following letter (enclosing 10/-), but neither name nor address are given, and I would ask you to kindly permit me to acknowledge it in LIGHT, and to assure the kind donor that, although our little circle does not appeal for outside help, the money will be used for additional toys this Christmas, primarily to give pleasure to spirit children, and then to be passed on to the Children's hospital. Here is the letter:—

"Last Christmas there appeared in LIGHT a very beautiful story of much happiness being given to little ones on Earth, and what pleasure to dear little ones on the other side. To bring the Christ-side of His Love to suffering little ones, and dear little ones who come close to the writer from the other side, a promise has been made that they shall share in that pleasure, and the enclosed is for toys." May His blessing rest upon all engaged in the task."

This is the sweetest recognition I have ever received.

Yours, etc.,

R. H. SAUNDERS.

Ewell-road,
Surbiton.

SOMETIMES.

Sometimes—I think I see you in the dawning
When morn with jewelled finger cleaves the skies,
And somewhere in the opalescent glory
I glimpse the love-lit wonder of your eyes.

Sometimes—I think I see you in the noontide,
When hill and glade are wrapped in liquid gold,
And through the swooning haze that stirs above them
I see your features one by one unfold.

Sometimes—I feel your presence in the sunset,
And hear your low tones join the drowsy birds;
Or see those feet that crush no flowers or grasses
Yet tread the way beside the homing herds.

Sometimes—the moonlight shows your supple figure
Through forest dense with bracken and with pine;
And gentle winds will whisper of your coming
And tell my longing heart your love is mine.

But always when the night is at its darkest,
And sleep has stilled my taut and restless brain
I know I join you in the starry spaces,
And rest and peace my spirit knows again.

—EMILY MAINE.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

The "Illustrated Sunday Herald" last Sunday was the first journal to give the public an opportunity of seeing a reproduction of the photograph taken by Mrs. Deane in Whitehall, London, on Armistice Day. The reproduction shows quite clearly over fifty spirit faces, and an interesting article accompanies the illustration, contributed by Miss Estelle Stead, who tells the story of how the photographs were obtained in 1921 and 1922. She also gives important particulars respecting the methods adopted for taking the 1923 picture. Miss Stead, in the course of her article, states:—

Last Saturday (November 10th) Mrs. Deane and her daughter, Miss Violet Deane, both spent the evening and night at my home. Before going to bed that evening I opened an absolutely new packet of plates, pulled off the wrappings, and opened the box, which I handed to Mrs. Deane; I watched her whilst she took out the top plate and placed it in the slide belonging to the small folding camera, which, it had been arranged, should be used by her daughter. When she had placed the plate in the slide, I pulled back the shutter and wrote my initials across one corner of the plate. I then closed the slide and gave it to Miss Deane. Mrs. Deane then took the two next plates from the box and put them into her slide. I did exactly the same with these—pulled back the shutters and wrote my initials across one corner of each plate, closed the shutters and gave the slide to Mrs. Deane. We were up betimes in the morning, and, in order to keep their position, which were good ones, near the Cenotaph, both Mrs. Deane and her daughter had to stand on a wall, holding their cameras in position for over two hours. This time Mrs. Deane used stop 1.6 f. She took the first photograph, giving it an exposure of a few seconds, just as the Prince of Wales came out of the Home Office, and exposed her second plate just as Big Ben commenced to strike. Miss Deane exposed hers at the same moment. Both plates were exposed for the full two minutes. As it was a very bright day, in the ordinary course of things the plates should have been absolutely black with such an exposure. Miss F. R. Scatterd and our secretary took charge of the slides and cameras as we worked our way through the crowds to Smith-square. We went straight into the dark room, where Miss Scatterd passed the slides to Mrs. Deane, who opened them and put the three plates (her two and the one exposed by her daughter) into the developing dish, while Miss Scatterd and I watched eagerly to see what we had obtained. The first plate which had been exposed before the Silence was fogged and no good. The one exposed in Miss Deane's camera has quite a number of small faces which are the opposite way up to which the ordinary people are standing. When we asked the spirits why they had done this, the reply given was: "We took this precaution because we did not wish to be mistaken for the ordinary people in the crowd!" On Mrs. Deane's plate the crowds are blotted out, but the Cenotaph and the trees can just be distinguished. Over fifty faces are clearly visible and numbers more may be traced in the clouds behind.

Mr. James Douglas, in his fourth article on "After Death," asks the question in the "Sunday Express," of November 18th, "Can the Dead Write?" He supplements this further by two other questions: "Can the dead express themselves through the minds of the living?" and "Can they use a living hand as a channel of expression?" The answer to these questions is very simple. Nothing that is dead can do anything. When will Mr. Douglas awaken to the fact that his so-called dead are very much alive? How on earth can anyone pursue an investigation into the question of human survival after the process of death by working on the hypothesis that everyone is dead any way? It is like calling out, "Now, you dead people, prove to me you are alive." As those who have passed beyond the veil are very much the same in temperament and character as when they lived in their physical bodies, it is more than likely they resent this suggestion that they are dead, and to those who assume they are, it seems quite a human action to remain silent at such a gibe and refuse to have anything to do with a fellow who has such queer notions.

On the evening of Armistice Day, Lieutenant-Colonel W. P. Drury delivered an address in the village church of Laureath. In his opening remarks he declared he was not a Spiritualist, and then went on to say:—

I have never been able to understand why we should imagine that those who have stepped just out of our sight, around the corner as it were, should be at a great distance from us in some remote paradise beyond the cold stars. I know of nothing in the Bible to warrant such a belief. On the contrary, many things tend to suggest that they are almost within reach of us, possibly, watching and hearing what we say. Sane research seems to be proving that the curtain which hangs between the natural

and supernatural worlds is light as gossamer, and that some of us, especially children, are now and then even permitted to see through it. That curtain may be very like the gauze window blind, which permits those within the room to see into the street, but which prevents those outside from looking into the room. Our late comrades are within the lighted room. It is we who still stand in the cold street without.

Another question that intrigues us is, what are they doing now? I think that part of the reward of those who have earned it may be that we shall be permitted to do much what we would wish to do. Those who need rest will assuredly have it, but can we imagine all those splendid, vigorous, active lads who stepped out of their earthly bodies in the midst of a charge, for instance, suddenly desiring an eternity of rest? I cannot think it. As I have said before on many similar occasions, I always visualise our vanished comrades as still employed on some high adventure; it may be fighting the powers of darkness on our behalf. And what of that actual moment in which the great change is made—what of Death himself? Surely the conventional idea of him is an entirely wrong one. We depict him as a grim spectre, cruel, relentless, terrifying; we watch his approach with horror, and, when he has passed, those who are left behind add to the horror, all the gloom of the so-called civilised funeral. And yet, like the more logical Japanese, we should follow him in white rather than in black garments. For there is nothing mean or sordid or cruel about Death himself. When he comes, he comes with the simple dignity and kindness of a great gentleman.

Colonel Drury said all that, according to a report in the "Western Morning News and Mercury," and a good deal more, and yet he says he is not a Spiritualist. Does he know that it was Spiritualism that gave him this knowledge, and that he is a Spiritualist if he holds to these views, whether he likes the name or not? What a number of people there are nowadays who are Spiritualists in all but name. One day they will realise how many there are that think like themselves and then they will honour the name that they are so afraid of now.

The Friday before Armistice Day, the Right Reverend the Lord Bishop of Woolwich preached a sermon at All Saints', New Eltham, Kent, in the course of which he said he had never heard of anyone getting real good from Spiritualism and that it was a false and dangerous thing, and Christians should have nothing whatever to do with it. His Lordship is no doubt quite convinced about this, and he feels he is prompted to say this by the very best motives, but there are other Bishops who think differently—a Dean here and there, and not a few Canons. For instance, Canon Manning, preaching a sermon on Spiritualism recently said: "We must leave these things to those who are properly equipped to deal with them; we touch them at our peril." The Canon has hit the nail on the head. The Church is not properly equipped at the present time for investigating the all important question of human survival after death and communication with those who have passed beyond the veil. It would appear that a Christian, a Bishop, or a Canon were not to take any risk in trying to prove that which they so often make just a matter of words. The heathen are, according to them, the right and proper persons to take all risks in the quest for truth. We presume, having found it, the Bishops and Canons will then say, "Thank you for doing our work for us," and at once proceed to make full use of it. The Spiritualist is always at all times only too happy to let all and sundry share his knowledge, and when the Bishops discover that the want of it is seriously affecting their cause and ask for it, they can have it gladly. But surely when it comes to a question as to who is the right and proper person to discover the truth about the life beyond the veil, one would think that it was not only the business but the bounden duty of every Bishop, Dean and Canon in the Christian Church. Is it possible that fear has got a grip after all on the dignitaries of the Church? It looks like it.

Mr. H. P. Fitzgerald Marriott, of the Authors' Club, in a letter published in the "Daily Express" of November 19th, wrote: "About eighteen years ago I employed the late Eusapia Palladino at several private sances, and invited six others, including the British Consul-General of Naples, to assist. I based my experiments on suggestion to the medium in the hypnotic condition; we had materialisations and levitation; our theory was that an unknown force existed; most of us did not attribute the results to disembodied spirit agency, and we did not summon spirits nor have any vocal demonstrations. Trickery was impossible under our conditions, and there were genuine phenomena. That special manifestations of spirits, good or evil, have occurred outside sances, for special reasons, is another matter; and for such no medium is necessary, such phenomena usually happening quite unexpectedly. Mr. Selbit and Mr. Maskelyne may be able to imitate strange super-physical phenomena, but that does not prove that such phenomena do not arise under other conditions. An imitation may have a model, and a miracle may be counterfeited by a clever illusionist, without prejudice to the existence of the model or the miracle."

CAMEOS OF SPIRITUAL LIFE*

FROM THE LATER MESSAGE OF ANNE SIMON.

ARRANGED AND PUT IN ORDER BY THE RECIPIENT,
OTTO TORNEY SIMON.

(Continued from page 714.)

NOT A PLACE OF SERIOUS SOLEMNITY.

We do not need what might correspond to earth-wit and humour. We touch the celestial things frequently with lightness, but through the veil of lightness the inner depths of spirit-consciousness ever shine and are understood and received. So the mortal must eliminate from his consciousness the idea that we spirits of light are what he may call serious and solemn of spiritual mien, like the earth-man who sometimes wears the heavy mantle of ritualism of the earth-church but does not shed the inner spiritual joy. No, the condition of these places is not one of serious solemnity but of speaking joy and floating buoyancy and lightness, which the mortal will never understand. It is the quality of Celestial Happiness! I have told you, my Beloved!

SPIRIT-ACTIVITIES.

We communicate of our spiritual work and progress; have affiliation and joy in the appreciation of the overshadowing love, and the beauty of these places; enter with interest and questioning into the inner life of other spirit-entities than that of man; learn and appreciate its fineness (a great happiness!); enjoy the expanse of spiritual meadow and the spiritual shadow of woodlands, and communicate with these as we enjoy; have interest in each progression of other creation; increase our power of spirit-emanations where they may be asked for to give a balance of fineness to other spirit-entity, and touch each other with spirit-joy and lightness and what the earth calls "good-will." The spirit-quality of this may only dimly be sensed by the earth-man.

SPIRIT-QUALITY OF "GOOD-WILL."

In the spirit-quality of "good-will" there exists a certain eagerness (not the right earth-word, there is none!), which does not exist to a marked degree in the earth-mortal. The quality of the good-will of earth may be termed quiescent or lacking in the overflow of stimulation. It is difficult to express to the mortal. And as good-will is so ever-present here, there exists not the quality of the questioning or criticism of other spirit-identities. You know, this quality on the earth-world exists among mortal men. Good-will is not understood to them because envy and emulation grow yet in earth morasses, and sting and kill with venom and poison-thrusts. But in these places of light, good-will is ever present with the higher stimulation, and grows in its beauty of spirit-quality ever more, as the higher spirit-planes are reached.

CELESTIAL KINDNESS.

Celestial kindness will flower in the spirit-places, in a way not understandable to the mortal through his earth-stimulation of this quality. And from it will float the perfume and essence of celestial benigance, and these will impregnate those other qualities I have mentioned, which the earth-man has in gentle stimulation, and other blossoms will unfold their petals, like little wings. And so through the stimulation of celestial kindness the spirit-consciousness ever unfolds and expands in its spirit-beauty and power. As celestial love is the nurturing element of celestial kindness, so does the latter again furnish the stimulus for such growth of what now has evolved to the spirit-virtues, that were once but mortal stimulation.

THE PROFUNDITY OF SPIRIT-SOLICITUDE.

The spirit-nature has evolved through this flowering to one of tender solicitude and profound sympathy (Oh! such depths to such a spirit-consciousness!) for each other spirit-entity. And such sympathy also reaches always towards the mortal-planes and towards those in the lower spirit-planes. It is for helpfulness in mortal struggles and in

times of mortal sorrow and stress. It is the comforting element on which the mortal leans at this time, when his mortal brother seems so insufficient and incapable of extending only what is crude and unsatisfying.

It is then that our emanations reach such, when he opens his heart and demands. And such demands come in time of grief and sorrow; in time of mourning, when there are great voids and emptinesses. It is then that the mortal cries from the depths, and seizes and clings to the element of celestial comfort, that ever permeates at this time of great demand what have been the hidden recesses of his inner nature, the doors of which have been sealed, but open now with wide and generous unfolding, so that the celestial tenderness of our emanations may enter and ever stimulate and gently heal and comfort.

THE ENVELOPING ELEMENT OF PERSONAL SOLICITUDE.

I have told you, in the first Message, of the first feelings of the "passing over," in which the newly arrived spirit-soul seemed to be encompassed by solicitude and affection and the personal clinging love-power. This may but express to the mortal the difference between the sympathy, as it comes to the mortal in his time of earth-calamity, and the celestial tenderness, as it reaches, given by us, the spirit-consciousness of spirit-places. The mortal must work out his earth-problems, usually through his own will, vision and determination. Occasionally an earth-friend may pass by to see his state of progress, and then leisurely walk away. But here, in spirit-places, there is the enveloping element of a personal solicitude, which comes from the individual spirit-life of the untold worlds and numbers of spirit-planes. Such is the power of spirit-solicitude (it is always entwined with the celestial quality of tenderness) and spirit-co-operation.

SPIRIT-UNSELFISHNESS GIVEN WITH HUMILITY.

You know how the feeble quality of unselfishness of the earth-mortal, even in its greatest possibility, radiates the soul and gives to it a great inward joy. Cannot you understand, then, if this quality is exerted in even greater ratio, as each higher plane is reached, that happiness for such entities of spirit-worlds will increase in the same ratio? And so there exists about each spirit-entity this spirit-envelopment, which he takes from himself and tenderly encircles therewith his spirit-brother, as stimulation; and he does this in an attitude and consciousness of humility.

CELESTIAL HUMILITY.

And of this celestial quality of humility I will write. You may know that humility is a rare and seldom observed earth-virtue. . . like a little plant that shows its first green, but does not flourish or mature. Earth-success, and the wealth and earth-position and prominence that may accrue through this, rear their heads so frequently with arrogance and superiority; and those who are humble and toil and till are thought inferior, and not worthy of association. Earth-ambition and earth-glitter would seem to be poor soil for the modest little flower of humility, that, as it were, hangs its head shyly so it may cast loving glances on the struggling green, may be in parched places, or where the soil is infringed on by the little pebbles or the bolder rocks that impoverish the earth, so that the strength of maturity and fruition becomes difficult.

THE MORTAL RARELY GIVES WITH HUMILITY.

So the earth-man, even when his accumulations are like the rich harvest, rarely shares these with the sense of humility, bowing his head as does the fragile flower. He may frequently bestow some of the gathered treasure so that others may benefit, but rarely does he do this with this quality of humility, that will not only be the element of giving, but the element that will make him willing to do this as one not superior. And it would seem that the greater, so often, the wealth (and the frequent ostentation that encircles this!), the more unwilling he is to lift the humble to his high pinnacle of position and acceptance as equals.

(To be continued.)

THE EAR AND WHAT IT HEARS.

A CHAT ABOUT SOUND.

(FROM AN ADDRESS BY MRS. PHILIP CH. DE CRESPIGNY AT THE BRITISH COLLEGE.)

An essential difference between the causes of Light and of Sound lies in the fact, that whereas the medium for the transmission of light waves is the ether, for sound-waves it is the atmosphere. Sounds great and small, high or low, that reach our ear, are conveyed by the atmosphere, fluids, and bodies that are more or less elastic. The sound itself reaches our consciousness through the passing of rapid vibrations—although not nearly so rapid as those of light—over the tightly stretched membrane which we call the ear-drum, and transmitted from there to the focus of all sensation, the brain.

It is not easy to imagine the earth without any sound of life in it, but so it was for thousands of years in the early days of evolution. The vibrations were at work, the waves of disturbance set up by every clap of thunder, every roar of the sea when the conditions which have been erroneously called "chaotic," reigned during the babyhood of this planet. But there was no sound, because there was no one to hear it. There is no sound, or noise, in the vibrations themselves. It is impingement on the human organ, the ear, that transforms them into the sound that reaches our brains. The voice itself, whether it be the human voice, or sound that may be emitted by inorganic matter, does not travel. The production of speech or sound puts electrons at one end of the line of communication into movement, and the action of the electrons reproduces sound at the other; but there is no sound in between. When speaking at the telephone the sound does not run along the wire; the electrons are passing from atom to atom and so producing the waves which we get as sound.

Sound will not travel in a vacuum, because it requires air for the transmission of the waves. If you place an electric bell in a vacuum—that is to say, in a glass jar and get rid of all the air—the sound of the bell will grow less and less until it ceases altogether. The movement it has set up still goes on, but no sound is produced.

Sound travels through the air more slowly than a cannon-ball, and anyone who has seen a big gun fired at a distance knows the sound travels much more slowly than the flash. The rate at which it travels is about one thousand one hundred and thirty feet a second—very different to light's speed, which is one hundred and eighty-six thousand miles a second! But the atmosphere is an unstable medium and the rate of transmission varies according to its density. Sound travels more rapidly as the temperature rises.

The vibrations of sound, fortunately for lovers of music, travel at the same rate in the same conditions. A loud sound or a faint, a harsh or a sweet, all travel through the air at the same speed, although if the distance be very great some of the fainter vibrations may be lost in transit. If this were not so the notes of a band would reach us from the different instruments at different moments. We might begin with a solo on the drum, followed by the heavier brass instruments, the flute and violin coming in a bad last!

Sound is given out by a body in motion—setting up vibrations. If the vibrations are below twenty to twenty-five a second our ears receive them as beats or throbs—not as continuous sound. The throb of an organ is a good instance of this, when the wave-lengths become so long and the vibrations so slow that they pass below the rate to which we can respond. The slowest wave-length we can hear is seventy feet long. Compare that with the slowest light-wave we can see, the red at the bottom of the spectrum— $7/250,000$ ths of an inch.

At about forty thousand to forty-five thousand vibrations to the second they pass from our ken altogether; there is silence so far as we are concerned although the vibrations are still going on. For scientists can still follow them up and record them until they reach the speed of one hundred and sixty thousand beats a second, by the motions of what is called the sensitive flame, through which the vibrations of sound become visible. At about twenty octaves above the highest sound-vibration it has been possible to record even by the sensitive flame, we reach the Hertzian waves, used in wireless telegraphy—with a wave-length of one thousand feet. These waves grow shorter and more rapid until they reach the heat-waves; then those of light from the sun's rays, and colour, still upward to the X-ray and from there pass out of our world, or octave of perception.

If a note is struck on a tuning fork and it is placed against a glass bead hung on a thread, the bead will dance away from it. The electrons in the tuning-fork are in sufficiently rapid motion to affect the dense matter of the bead and keep it in motion until the sound dies down.

The connection between sound and form is very interesting. Every note has its own individual pattern which never varies. Some of these designs are very similar to the pattern in crystals, and the traceries made by frost. Experiments were made with light sand sprinkled on a drum, showing the forms sound will take, and confirming

the statements of some clairvoyants who say they see forms as well as colour issuing from an organ.

Sound will travel faster in solids than in air, and is conveyed with greater intensity. It can be sent along a cord, twist or turn it as you will, it depends on what is called the elasticity of the solid body. If you put your ear to a telegraph post while someone strikes a blow on the post next to it, you will hear two sounds, one conducted by the wire, the other by the air, and the wire gets in first! Sound will travel more quickly through water than through air.

Sound, like light, has its laws of reflection. Some bodies absorb the waves, such as cotton wool, thick carpets, and so on. Others reflect them or turn them back, echo is the result of the waves reacting from a reflecting surface at a distance. This reflection of sound is the cause of a room being better or worse for hearing the voice of a speaker. There are two factors to be dealt with: if the room is overloaded with furniture, or hung with heavy curtains, the sound waves are absorbed instead of being reflected, and never reach our ears; or, there may be too many reflecting surfaces in the room, bare walls, uncarpeted floors, then the sound is reflected not once but many times, the echo banded about from surface to surface from bodies at different distances from our ears, making a confusion of sound that defeats its own object.

An interesting bit of applied science can be seen at the post office where pneumatic tubes are used in which the carrier sometimes sticks. As they cannot tell at what point it has stuck they do not know where to open the tube to remedy it. So the end of the tube is covered with a very thin sheet of indiarubber and a pistol is fired close to it. The sound wave travels along the tube till it reaches the carrier, when it is reflected and sent back to its starting point, making a little flutter in the indiarubber when it arrives. From the time expended between the firing of the pistol and the return of the vibration, the position of the carrier can be discovered.

Deep-sea sounding has always presented great difficulties owing to the impossibility of making the lead sink to the bottom in very deep water. A sound vibration is nowadays sent careering to the bottom of the sea, is reflected when it reaches hard ground, and registers itself on its return, the time occupied in the process giving the distance between the bottom of the ocean and the surface.

A curious fact, so far unexplained I believe, is that within a certain area around any source of sound under water, there is silence until a certain limit is reached. During the war a method was discovered of noting the approach of submarines by sound under water. Until the sound-waves reach a certain point in a circle round the submarine no sound is produced. Outside that radius the waves become audible, and the submarine can be located. Although under-water sound cannot be conveyed in a given direction, the direction from which it comes can be recognised.

The vibrations of sound have a power of sympathy which leads to interesting results. This applies equally to the Hertzian waves of wireless telegraphy. Set a tuning-fork vibrating, and any other fork tuned to the same pitch will "answer." Forks tuned to a different key will remain silent. Men marching over a bridge will set up a sympathetic vibration that gathers momentum until it brings the bridge down. And this sympathetic vibration is the foundation of what is called resonance, the law by which we obtain fulness of sound by increasing the surface upon which the vibrations play.

The mouth is a resonance-box. Alter its form and we get differentiation of sounds. You will find that for each vowel sound you change the position of the tongue in the mouth, thereby altering the shape of the resonance-box. A scientist, named Helmholtz, was able to imitate the sounds of the human voice by an arrangement of tuning-forks.

Sound is so far the only form of physical phenomenon that can be directly produced by an effort of man's will. Every time we speak we exercise the will, and put in motion the electrons and atmospheric disturbance that result in sound. By an effort of the will only we cannot produce light, nor heat, nor an electric current—but we can produce sound.

Is it that the atmosphere, which is the medium for vibrations, being material is more within man's control—that he is in closer touch with it, than the ether by which other vibrations are conveyed? And shall we in time learn to develop a similar power of control with regard to light and heat? Those who have attained to one step higher in evolution than ourselves and whose bodies seem to be in nearer touch with the ether than with our atmosphere, appear to have the power in some degree of producing luminosity at will.

MRS. WARREN ELLIOTT (Miss Violet Ortnor) whose valuable psychic work has been seriously impeded by illness during the past two years, is fortunately now able to resume, and her services have been secured by the British College of Psychic Science at Holland Park. Mrs. Elliott's interesting series of articles on mediumship, from the medium's point of view, published in the "Weekly Dispatch," following the cessation of the "Vale Owen" script, attracted many readers.

THE RIDDLE OF LANGUAGE.

"The Fabric of Thought: Essays by G. F. M. Ellis. Effingham Wilson. (6s. net.)

From a mere cursory examination of this book, many would be inclined to put it aside with a smile, but to one interested in philology it provides food for serious thought.

One can but admire the constructive powers of an author who can build up such a composition from so slight a "motif" as this children's quatrain beginning, "Ena, Dena, Dina Do." He possesses, too, a brilliant imagination, but it would require unbounded confidence to go all the way with him in his derivations, deductions, and the rather easy-going rules as to elisions, additions, and reversals of syllables and letters.

The idea seems to be to prove that the quatrain is the foundation of an alphabet invented by the inhabitants of "Lost Atlantis."

It would seem that one or two more simple solutions might be given than those arrived at with so much labour.

Let the second and third lines be taken and analysed strictly according to the derivations and rules given in the book.

"Catch a nigger by the toe,
If he holler let him go."

Catch is doubtless from the same ancient root as the Latin "Capere," to take, to seize.

AN-IGGER (p. 28) is a collection of five units in the hand, also (p. 29). (p. 59), the fingers pressed tightly together.

BY THE, probably same root as Latin "per."

TOH and TOE (p. 30) Strength applied by one person to another.

IF HE. (pp. 36, 40, 77). The idea of speed. See IFFI JIFFY. (pp. 36, 40, 77.)

HOLLERS. (p. 38). ALLAH, HALLO, HOLLOW, HOLY. The Holy Name.

LET HIM GO. i.e., "let" or release him.

It does not seem a wild idea to think that these two lines are intended to give the manner of greeting of two people in that remote age, and that it simply refers to the handshake, first adopted as a precaution against any treachery and later as sign of friendship.

So, the two lines would mean:—

"Seize him strongly by the hand.
If he rapidly utters the Holy Name, 'let' him (or release him.)"

There may be another solution.

MO is MONA, the Giant Land (p. 54). It was on the outermost borders of Atlantis. Was MONA Cornwall? This county, with Scilly and Lyonesse, are often mentioned in connection with Atlantis.

England is (p. 82). IGG-LAND. May we assume that an Englishman is an IGGER? Now we come to the Cornish giants of whom everyone has heard.

Do the two lines then mean:

An Englishman seized powerfully by a Giant; if he quickly uttered the Holy Name, he must be released?

This brings us to a connection, with FE. FI. FO. FUM, which saying is always considered to be that of a Cornish Giant, and, moreover, "he smelt the blood of an English-

man." It is not improbable that there may be a close connection between the two verses.

Now, there is more than one version of the remaining lines of the quatrain, of which the second, third and fourth lines are:—

"Catla, Wela, Wila, Wo,
Snip! Snap! Must be done,
Twiddlum, Twoddalum, Twenty-one."

If the author of the book knew of this version, it is curious that he should have omitted reference to it. If the idea was to prove the Atlantean origin of the lines what better proof could be wanted than the following, according to his own methods?

(C) ATLA. WELA. WILA. WO.

(Note the emphasised reiteration of the LA.)

(S) N (IP). (S) N (AP). (MUS) T BE D (ONE), and what have we? ATLA—LA—LA—N—N—N—T—D (or T), and then the indispensable, secret, silent ending IS (p. 14), the "fundamental unal principle" of all activity.

It is not quite clear why the rather confusing series of reasonings should be laboured at such length to make an Atlantean alphabet fit in with such slang words as Nigger and Holler.

It would be most interesting if an accomplished Spanish or Portuguese philologist would tell us if any such quatrain is known in the Canary Islands or the Azores respectively, and if so, what are the words in use amongst the children?

The former islands would seem the most hopeful. It is highly probable that, presupposing a sunken Atlantis, the people of the Canaries are descendants of the survivors of the cataclysm. Many things point to this. The curious place-names and the numerous mummies found in some of the islands. A visit to the excellent anthropological section of the Museum in Las Palmas is very interesting with regard to these relics. A great deal of most interesting information can be obtained on the subject from Samler Brown's "Canary Islands, Madeira, and the Azores." It deals extensively with the origin of the aborigines and their language.

There are some writers who have set out to prove that Atlantis was originally colonised by people from Peru or some other South American or Central American kingdom in those regions. And further, that Egypt was colonised from Atlantis, and not the other way about.

It is at least curious that so many names in the Canary Islands should have such a pronounced South or Central American appearance. Take such words as the name of the early people themselves Guanches, and such place names as Chirandaque, Guanaka, and again the names of things, Chacerquen and Achacuca.

A former Marquis of Bute wrote a treatise to prove that these names could have no connection with any American dialect owing to the use in the Canary languages of a definite article. (See Samler Brown).

Professor Max Müller thought that the language had a Semitic or Babel origin. Others think that the language is of Berber origin.

In the face of such learned authorities what can be said? The words given, a few of many, do look most uncommonly like something South or Central American. The theory of the colonisation of Atlantis from America, and the subsequent colonisation of Egypt from the lost Continent may be quite correct after all.

A. A. C.

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IMPORTANT ANNOUNCEMENT

The Editor of "Spiritual Development" has much pleasure in announcing the appearance in the present issue of a very remarkable article that is sure to evoke extraordinary interest in Spiritualist circles. The Editor himself is not a Spiritualist, and his attitude towards the subject is absolutely neutral. During a discussion with a Spiritualist recently, he was, however, very much impressed with some manuscripts that were shown him, which are alleged to have been communicated to a medium by Christopher Marlowe, Charles Dickens and Oscar Wilde. The manuscripts were shown to two well-known literary gentlemen who pronounced a most favourable opinion upon them, and suggested that no harm would be done by publishing them and getting qualified men and women to pronounce their verdict on the merits of the manuscripts. The Editor of "Spiritual Development" has much pleasure in acceding to the request, and the article dealing with the matter appears in the present issue of that publication.

REMEMBRANCE DAY IN LONDON.

By W. E. LONG.

Perhaps the vision of a clairvoyant on the platform at the Queen's Hall on Sunday morning, 11st inst., may be of interest to the readers of *LIGHT*.

A crowded audience of Spiritualists met together to bear witness, through their appointed speakers, of the deathless life, and a greater crowd of the arisen were present to proclaim the spiritual nature and destiny of mankind.

In all my forty years of experience as a medium, it was the most entrancing and wonderful sight of my life.

During the singing of the opening hymn I was delighted to feel the presence of spirit friends, and just before Sir Arthur Conan Doyle mentioned the League of Nations, my eyes were opened, and I saw a mighty army (in spirit) of every country and colour—a real League of Nations—united in the fellowship of the spirit to bear witness of man's immortality, irrespective of creed or racial distinctions.

There were many of the "Old Guard" of Spiritualism present in spirit, those "Old Contemptibles" who fought the good fight for spiritual emancipation in the early days of the Modern Revelation, and whose labours live in the work of to-day. They were rejoicing and giving thanks for their fuller life, and for this glorious opportunity to mingle their thoughts and feelings with those of their fellow-Spiritualists. They came in peace and power.

They left in my mind the great need of our movement, i.e., the development of the spiritual gifts for the future ministry of Spiritualism, and thus provide for the ever-growing need of the people for more revelation from and communion with the immortal side of life.

The old-time method of Spiritualists—the two or three gathering together for the culture of the spiritual gifts—must be reverted to, for this is the one method of keeping open the lines of communication with our spirit friends, and without spirit-communion through our developed mediums, Spiritualism would become only an ethical and philosophic proposition.

The guides urgently press upon me the vital need of this work, and empower me to offer my services to those who are seeking to unfold the spiritual senses in their circles.

* Mr. W. E. Long is one of the veterans of the movement, and has a long and honourable record of work as a medium and speaker.

ANIMAL SURVIVAL.

To the Editor of *LIGHT*.

SIR,—A few weeks back I had the painful duty of putting out of this existence my cat—ill with cancer.

In order that her passing should be as painless and free from fear as possible, she was chloroformed in a specially recommended lethal box in our own home. My parents (both in spirit life) had promised to give her a home; so when at our weekly sitting I asked after "Mabel" (cat's name) I was surprised to be told "she was suffering from fear, her surroundings being strange, and my father's large dog frightening her." However, the following week the report was greatly different. News of her was given through three different persons. The first message was "That Mabel was blossoming out, and taking to spiritual life gladly." The second was "That she had started to mother little things that cry." The third message (from my mother) said "I have this week had much happiness watching Mabel; she went out and found five kittens (drowned); she brought them in and licked and soothed and mothered them, thus up to her capacity, she is following her highest instincts on the upward path of spiritual life."

Pardon me if I say I think this is a more just and reasonable view than the idea (expressed recently in "Questions and Answers") that animals depend on the fickleness of human affections for survival.

Again, having once become individualised, it would be a retrograde movement to return to cosmic life.

If we will but recognise as truth the parable of the talents and say "Up to the measure of the capacity of the animal it will survive" we shall have no difficulty in fitting things in.

It also lays the responsibility of their development up to the time of death on the shoulders of mankind, as merciful and wise treatment will be sure to result in a higher measure of capacity.—Yours, etc.,

HELENA M. GILBEY.

34, Claremont-road,
Hansworth, Birmingham.
November 8th, 1923.

We are informed that the Cornish Circle has removed from Cornwall to London. Communications intended for the circle can be addressed to the Rev. George Nash, 22, Voplar Grove, West Kensington Park, W.6.

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FOYLES, 121-125, Charing Cross Rd., LONDON.

"WATCHMAN, WHAT OF THE DAWN," by Munro Faure (Herbert Jenkins, 7/6). This is a romance based on the British-Israel theory and the Irish legend that a prophet and an Egyptian princess landed in Ireland about 700 B.C. The tale traces the supposed wanderings of these people through the Mediterranean and along the west coast of Europe. The dialogues which compose the greater part of the book are in Biblical form, and are entirely based on the "Chosen People" assumption.—W. W. H.

"HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE." By G. W. Draper (The Pioneer Press, 3/6 net). This is a new edition of the original book, but with no attempt to bring the subject up to date. The Roman Church is taken as the representative of religion, and while all the defects of civilisation are ascribed to this cause, the benefits are all claimed for science. The reason for re-publication is not obvious, unless Materialism is afraid of the present trend of science, and prefers to restrict the arguments to that period in the last century when Physics appeared to be approaching a convenient finality, and Biology to be giving the "lie direct" to belief.—W. W. H.

RAYS AND REFLECTIONS.

The ever-delightful Houdini has delivered a fresh pronouncement on the subject of mediums and mediumship which the admiring Press of his native land has dutifully communicated to the newspapers here. Mediums, he says, are "miserable crooks." Dear Mr. Houdini, you should know, for I had it from your own lips that you once practised as a medium yourself! "Those who took stock in Spiritualism," he is reported as saying, "were either deluded or deluders, cheaters or cheated." That is a "stinger" indeed, and coming from a great "psychical expert"—the authority before which the American Press bows—it should be accorded its proper value. One halfpenny is the amount at which I appraise it.

But he goes further, for he is daring, this Houdini: "Although he was a great sentimentalist he did not believe that spirits did physical acts." Well, well, Houdini does physical acts—such as being let down from a house by a rope, bound hand and foot, and freeing himself—to mention but one of his many activities. Houdini has only to conceive of himself as a spirit incarnate to see the fallacy of his dogma. As a discarnate spirit, performing physical phenomena, he would have to proceed by indirect methods—at second hand. That is all there is to it, according to some of our own authorities on psychical phenomena. But they do not dogmatise on the question. They leave that to the raw and uninstructed who are always comically positive on matters regarding which the wise speak discreetly.

Mr. Houdini chuckles frequently over those who believe that he is secretly a medium performing his feats by spirit aid, because they can see no other explanation. They are to be excused because the average Briton has no conception of Mr. Houdini's social resources. I put it delicately. The discerning reader will doubtless guess what I mean. All the same, I like Houdini. He is a friendly person—he has a feeling heart, which is a great asset. Moreover, he amuses me. He once told me of the amount of money and years of labour it cost him to perfect the apparatus for one of his tricks—an extraordinarily ingenious contraption. That apparatus told its own tale.

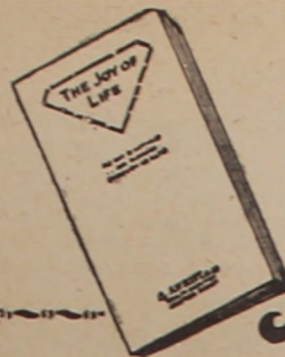
In the "Occult Review" recently it was noted that "the Rev. Robert Crockett, of Southgate Baptist Chapel, died suddenly on Sunday at Windsor. His text at the morning service was 'It is expedient that I go away.'" This reminds me of the story of a famous actor of the last century whose end came upon the stage just as he had declaimed the line, "I have an exposition of sleep come upon me," from "A Midsummer Night's Dream," Act IV.

Such things are curious, but they are obviously chance coincidences such as are bound to happen amongst the countless millions of events continually passing. Such a coincidence—and certainly a most astonishing one—is recorded as having happened during the printing of an edition of Tennyson's poems. In one of the poems a line of type dropped out of the forme; on being picked up and re-set it was found that the line read "We fell out, I know not why!" It is the line which follows, "We fell out, my wife and I," in the well-known poem.

Of the men who live chiefly for their own self-advancement, it is observable that the more strenuous they are in this direction the less satisfied they seem with the results. It is as Mr. Potash remarked to Mr. Perlmutter: "All your life you work to get where you are and when you get there, where are you?"

D. G.

OBITUARY: MRS. SARAH ANN SUNDERLAND.—Mrs. Mary Hudson, of King's Norton, informs us of the decease of her mother, Mrs. Sarah Ann Sunderland, on November 12th, 1923. Mrs. Sunderland, who passed on in her ninetieth year, was an ardent Spiritualist from her girlhood, and, with her husband, the late James Sunderland, of Birmingham, was a member of the earliest circle which met in that city. She was personally acquainted with many of the distinguished men and women in the movement, and though latterly she was unable to take an active part, she had followed with intense interest the spread of her beloved faith. Every week, even up to two days before her unexpected death, she read *LIGHT* "from cover to cover," being in possession of all her faculties to the last. As Mrs. Sunderland passed over at such a ripe age, we feel there is little matter for regret in her passing in the fullness of years, but we convey our sympathy to her daughter and friends in the loss they have sustained.



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QUESTIONS AND ANSWERS.

Conducted by the Editor.

READERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable.

We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return.

We are always glad of comments or of information that may usefully supplement the answers given.

NOTE.—As we deal, on this page, only with questions of general interest the answers given are not addressed to individual inquirers, but correspondents who put such questions to us should nevertheless look in these columns for the answers. If, however, the inquiry is of a purely personal character, or one of minor importance, a reply should be found in the "Answers to Correspondents." Matters of wide interest, arising out of questions put to us, are occasionally dealt with in the leading article or "Notes by the Way."

SPIRIT CONTROL AND HYPNOSIS.

We have stated on several occasions that the process of control of a medium by a spirit is of the nature of hypnotism. On the occasion of a recent address by Mr. A. V. Peters, who described his experiences in mediumship, he stated that when going under control he had the feeling that passes were being made over him. But he rather took exception to the term "hypnotism" in this case, and we can well understand why. Too often hypnotism is conducted by objectionable processes—such as staring at bright objects—whereby there is a kind of paralysing effect on the consciousness. It is also associated with the strong domination of one mind over another, sometimes by violent methods. Consequently the state of "sleep" produced must differ widely from that brought about by the more gentle and natural methods known as mesmerism or magnetism, in which the spirit operator and the subject are in harmonious co-operation, and the effect on the subject is not only harmless but often beneficial. Of course the term "hypnotism" is simply derived from the Greek word for sleep (*hypnos*) and carries no evil significance in itself. But it has been debased by its associations (like psychoanalysis), and we can well understand the medium's dislike for the name when associated with the process of spirit-control.

THE PROOF OF HUMAN IMMORTALITY.

An adequate answer to a question like this would cover several columns of *LIGHT*. However, it all comes down to the question of proof of survival, since immortality is not logically demonstrable. What constitutes proof of survival? Shortly, we suppose all those things which tend to establish the idea of the return of some departed person as we knew him—what has been called, in fact, a dramatisation or temporary re-presentation of personality. Many people have received this kind of proof to their complete satisfaction. It has satisfied some of our greatest minds. People differ very much in their ideas of what constitutes proof. Some are contented with a clairvoyant description

and a message or two. Others call for "absolute proof," not recognising that there is no absolute proof of anything outside of mathematics. It is well to be rigorous in our standards of evidence, but we must be reasonable in our demands. The strongest proof is that which is cumulative, going on for perhaps years by the collection of pieces of evidence which in the end will build up a coherent body of proof sufficient for all practical purposes. But it does not at all follow that because some people seem to be contented with very scanty evidential material that they are necessarily deceived. Many persons have an interior sense of perception. They are conscious of the reality through other avenues than that of the intellect. That is to say, they are intuitive and see clearly what to the logical mind can only be conveyed by close investigation and the weighing of evidence.

THE SEARCH FOR TRUTH.

To an enquiry turning upon the difficulty of arriving at the truth about life through psychical investigation we cannot do better than reply by quoting from an article by the late David Christie Murray, the novelist, written some seventeen years ago:—

"There is something pathetic in the hopelessness of the gropings of science into the beginning of things. Everywhere the searcher reaches an impasse. He reduces matter to the electric unit—speculatively, of course—and there is the *fons et origo* of everything until you ask him to find an origin for the electric unit, when he discovers that he is no nearer his solution than he was when he was dealing with rocks and trees and beavers. He finds the origin of thoughts, impulses, intuitions, and what not in the action of the subliminal mind. But whence the impulse which sets the subliminal mind in action? The religious believer offers his solution of the puzzle in the existence of a Creator, and his theory in turn is 'cancelled, stricken through with doubt' by the inquiry—Whence a Creator? The plain and unescapable fact is that there are limitations imposed upon our intelligence, and that there is a Something somewhere which we are incapable of comprehending. 'In the beginning'—so run the words of the Evangelist. We cannot conceive a beginning. We are thrown back on the 'Eternal Now.' But we cannot conceive that either. We are intellectually baffled everywhere. And possibly, after all, since it grows more and more evident that Science and Reason can do nothing for us to account for the problem of existence, we can do no better than trust to the monitions of that which old-fashioned thinkers call the Soul, which might so easily include the subliminal mind, and is at least as trustworthy a guide as we can find elsewhere."

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ANSWERS TO CORRESPONDENTS.

J. GORDON (Shoreham-by-Sea).—Thank you for the cutting, which we had already seen. It is certainly a curious case, but there may be in it nothing more than chance coincidence. It would want a much stronger case than this to warrant any theory such as you offer.

"MYSTIFIED."—The dream you relate is in all probability telepathic and can be classed with those which carry hints or imperfect intimations of future happenings.

MRS. BELLAMY STORER (Rome).—Thanks for your interesting letter, from which we may be able to quote.

A SUBSCRIBER.—Thank you, but you should know that we cannot deal with communications which contain neither name nor address.

EMILY TOMALIN.—Thank you. An impressive personal experience, but hardly evidential enough for publication.

D. HANNEFORD.—Thank you; but we fear that the criticism would be a little harsh, for the people in the Hall were only about half the number you estimate, so that the collection would be very much more per head than the amount stated. Between one and two thousand people could not gain admission, and you seem to have included these in your calculation.

M. C. COLSON (Mexico).—We have your letter and are unable to comply with your request as it would offend publishing rules. Moreover, we know nothing of the book to which the circular refers.

M. BURNIER.—We note your protest. But although we maintain some supervision over the department, it is not strictly in our province, and on the instance you quote opinions differ.

F. G. EASTMERE (Transvaal).—Thank you very much for the cuttings, and we greatly appreciate the spirit in which they are sent.

E. P. P.—We have your letter. This question of animal survival needs careful discrimination. It is asserted that the purpose of Nature is to individualise spirit, and that this purpose is achieved only in the self-consciousness and self-direction of man. Those who plead for animal immortality evidently overlook this consideration. Doubtless the animal principle persists, but only in rare instances in separate forms, as in the case of pet animals, and those only temporary. So we are frequently assured by spirit-communicators, and their testimony is at least to be received with respect.

MR. AND MRS. BUXTON and family, of 144, Market-street, Crewe, desire to take this opportunity of thanking friends who have given their sympathy, and so shared the sorrow caused by the transition of Leslie Buxton.

AN UMBRELLA EXCHANGE.—Mr. Percy Smyth, of 30, Homefield-road, Chiswick, London, reports that someone took his umbrella and left another in its place at the Queen's Hall meeting on Armistice Day. Mr. Smyth's umbrella has his initials, P. S., and he will be glad to effect an exchange of umbrellas.

SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—Sunday, November 25th, 11.15, open circle; 2.45, Lyceum; 6.30, Dr. Vanstone. November 26th, 27th and 28th, Exhibition of Spirit Photographs; open daily, 12 to 10; admission sixpence.

Croydon.—Harewood Hall, 96, High-street.—November 25th, 11, Mr. Percy Scholey; 6.30, Mr. Robert King.

Brighton.—Migell-street Hall.—November 25th, 11 and 6.30, Mr. A. G. Newton; 3, Lyceum. Wednesday, November 28th, 8, Mrs. Robinson and Mrs. Trebet.

Camberwell, S.E.—The Waiting Hall, Havil-street, Peckham-road.—November 25th, 11, open meeting; 6.30, Mrs. M. Crowder. Wednesday, 7.30, service at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grave, North Finchley (opposite tram depot).—November 25th, 7, Mr. J. H. Carpenter. November 29th, 8, Mrs. Mervale Collins.

Shepherd's Bush.—73, Becklow-road.—November 25th, 7, Mr. R. G. Jones. Thursday, November 29th, 8, Mrs. Golden.

Peckham.—Lausanne-road.—November 25th, 7, Mr. G. Taylor Gwinn. Thursday, 8.15, Mrs. E. Edey.

Bowes Park.—Shafesbury Hall, adjoining Bowes Park Station (down side).—Sunday, November 25th, 11, Mr. W. North; 7, Mrs. Nellie Melloy.

Working Spiritualist Church, Ann-street.—November 25th, 11 and 6.30, Mr. Punter. Thursday, November 29th, 6.30, Mrs. Lloyd.

Central.—144, High Holborn.—November 23rd, 7.30, Mrs. Jamrach. November 25th, 7, Mr. Melton.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, November 25th, 6.30, Mr. Abethell. Wednesday, November 28th, 8, Mr. Odium.

St. Luke's Church of the Spiritual Ecangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. November 26th, 6.30, service and address.

THE CHILDREN DISCUSS THEOLOGY.

"Baby saw God yesterday," remarked Laddie, casually. Daddy dropped his paper.

"Yes, we made up our minds we would all lie on our backs and stare at the sky until we saw God. So we put the big rug on the lawn, and then we all lay down side by side, and stared and stared. I saw nothing, and Dimples saw nothing, but baby says she saw God."

Baby nodded in her wise way.

"I saw Him," she said.

"What was He like, then?"

"Oh, just God."

She would say no more, but hugged her Wiggly (the doll).

The lady had entered and listened with some trepidation to the frank audacity of the children's views. Yet the very essence of faith was in that audacity. It was all so unquestionably real.

"Which is strongest, Daddy, God or the Devil?" It was Laddie who was speculating now.

"Why, God rules everything, of course."

"Then why doesn't He kill the Devil?"

"And scalp him?" added Dimples.

"That would stop all trouble, wouldn't it, Daddy?"

Poor Daddy was rather floored. The lady came to his help.

"If everything was good and easy in this world, then there would be nothing to fight against, and so, Laddie, our characters would never improve."

"It would be like a football match with all the players on one side," said Daddy.

"If there was nothing bad, my darling, then nothing would be good, for you would have nothing to compare by," added the lady.

"Well, then," said Laddie with the remorseless logic of childhood, "if that is so, then the Devil is very useful; so he can't be so very bad after all."

—From "Three of Them," by
SIR ARTHUR CONAN DOYLE.

NEW PUBLICATIONS RECEIVED.

"The Life of Sir William Crookes, O.M., F.R.S." By E. E. Fournier d'Albe, D.Sc., F.Inst.P. With a Foreword by Sir Oliver Lodge, F.R.S., D.Sc., LL.D. T. Fisher Unwin, Ltd. (25/- net).

"The Theosophist," November.

"Revue Metapsychique," September-October.

"Infinity in the Infinite." By G. R. and Agnes Dennis. C. W. Daniel Co. (3/6 net).

"Traité de Metapsychique" (2nd edition). Librairie Felix Alcan, Paris (40 francs).

"The Beacon," November.

EXHIBITION OF THE GARGSCADDEN SPIRIT PHOTOGRAPHS.—These remarkable pictures attracted considerable numbers of the public during the last week or so when exhibitions were held by the Ealing Spiritualist Society and the Church of the Seven Principles at Eltham. Next week an exhibition of this collection will be held at Limes Hall, Limesgrove, High-street, Lewisham, under the auspices of the Lewisham Spiritualist Church. The exhibition will be open from 12 noon to 10 p.m. each day on Monday, Tuesday, and Wednesday. Mr. H. W. Engholm will deliver an address on Spirit Photography at 7.30 p.m. on the opening day.

THE REV. G. VALE OWEN LECTURES.

ITINERARY FOR NOVEMBER.

DATE.	TIME.	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISERS.
Nov. 25	6.30	Kingston	Super Cinema, Fife Road	Mrs. Humphries, 33, Finner Hill Road, Kingston
" 26	8.15	Bromley	New Concert Hall	Mrs. Hughman, 13, Wilmore Road, Bromley
" 28	8	Holland Park	British College, Psychic Science	Mrs. McKenzie, 59, Holland Park, W.
" 29	8	Bowes Park	Cen. Civ. Sch., Wouds Green Rd., Wood Green, N.	W. Hailey, 5, Fairfax Rd., Hornsey, London N.4
" 30	8	St. Albans	Town Hall	H. M. Wood, 86, Alma Road, St. Albans

All communications must be addressed to the Hon. Organising Secretary, Aibert J. Stuart, 19, Albert-road, Southport, Lancs.

THE REV. G. VALE OWEN AT HOLLAND PARK.—We are asked to state that on the occasion of Mr. Vale Owen's visit to the British College of Psychic Science, 59, Holland Park, on November 28th (see above), members of the B.C.P.S. only will be admitted to this meeting.

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British Museum.**PROGRAMME OF MEETINGS.****MONDAY, NOV. 26.**3 p.m. Group Clairvoyance, limited to eight.
MRS. CLEGG.**TUESDAY, NOV. 27.**

3.15 p.m. Psychometry—The Practice—How to Psychometrise—"Sensing" the Influences—Examples. MR. A. VOUT PETERS.

WEDNESDAY, NOV. 28.Private Sitzings, MR. T. E. AUSTIN, from 2.30 to 3.30 p.m.
Tea and Discussion Class, 4 o'clock.
Leader: MRS. HARCOURT ROOKE.**THURSDAY, NOV. 29.**7.30 p.m. Lecture by MR. JOSEPH GILLET, B.A.,
(Cantab.), "Meeting Points of Physical Science and Spiritualism."
Chair: MR. J. ASHBURNER FRANCE.**FRIDAY, NOV. 30.**

3.15 p.m. Flower Psychometry by MR. T. E. AUSTIN.

TEAS (9d. each) will be served in the Members' Room
every afternoon of the Meetings.Lending Library (the largest in the U.K.) open daily 10 to 6;
Thursday, 10 to 7.30; Saturday, 10 to 1.

All communications to be addressed to the General Secretary.

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